CANADIAN JEWISH REVIEW

VOL. XXXIV MONTREAL, APRIL 4, 1952 No. 27

Passover

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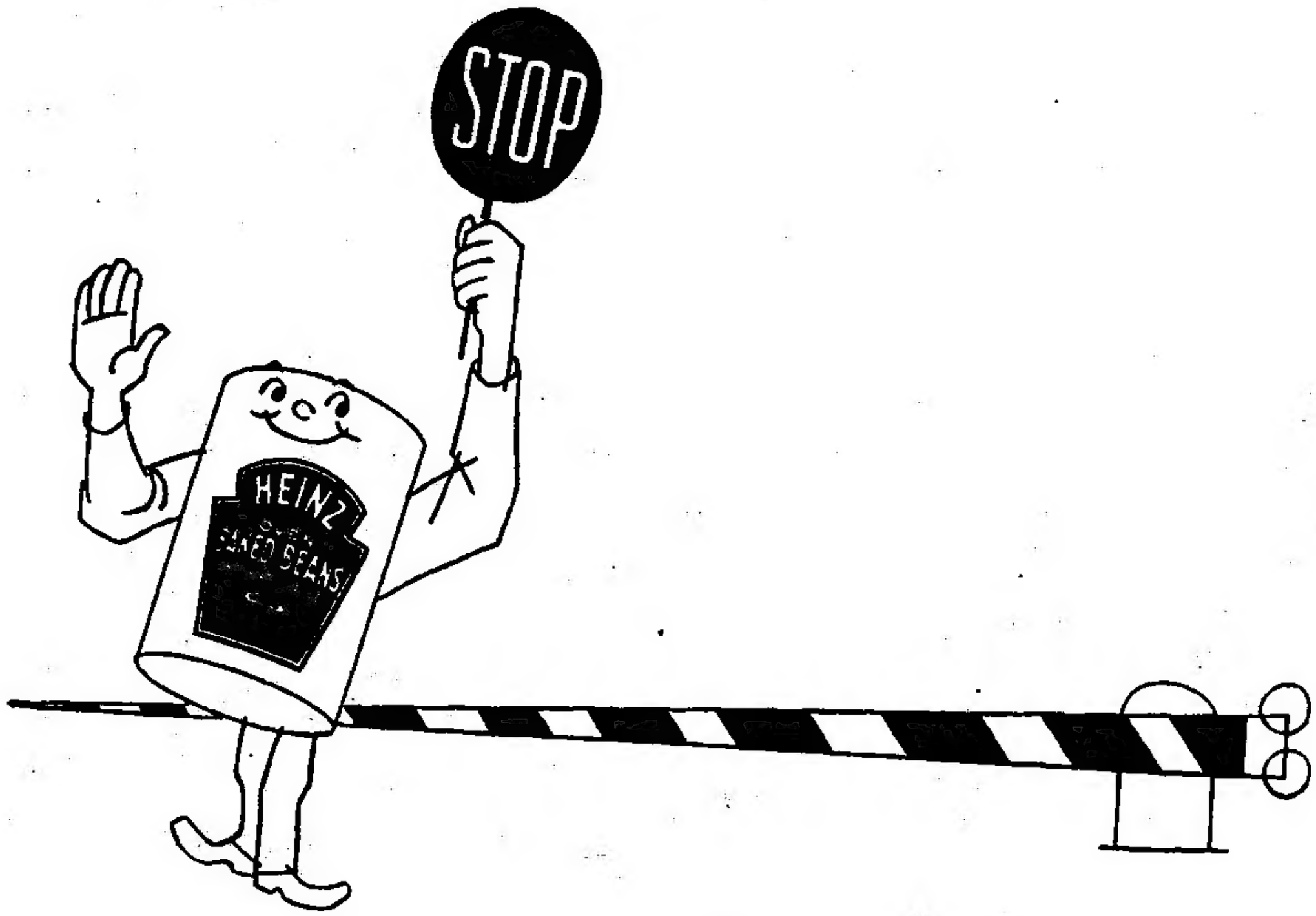

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CANADIAN JEWISH REVIEW

VOL. XXXIV MONTREAL, APRIL 4, 1952 No. 27

Commentaries

By Dr. Harry J. Stern, Rabbi

On Wednesday evening, April 9, Jews throughout the world will open their Haggadahs and at the Seder feast review in family reunion the great truths learned from the dramatic story of the Exodus, when ancient Israel was delivered by God, the Redeemer, from Egyptian bondage. A great talmudic teacher points out that "Egypt served Israel as an iron furnace", whence the dross in Israel's character was removed. Here the Jews learned the true meaning of freedom and the urgency that every human being as a child of God is entitled to equality.

In an age of unlimited slavery, the Torah at once set down the law, that no Jew is to hold any human being in bondage beyond a period of six years and in the seventh year this man is to be set free. If a slave rejected freedom he was to be publicly disgraced by causing his ear to be pierced by an awl, that he might be marked for all time as a man unworthy, one who rejected freedom.

In Egypt, too, the Jew learned sympathy for the stranger. Again and again, the bible reminds the Jew to love the stranger "for ye were strangers in the land of Egypt." Because ye were strangers in the land of Egypt, ye must not oppress the alien. The alien has his rights and is not to be wronged. No matter what may be the race or creed of the foreigner, he is to be dealt with kindly and is entitled to equal rights and opportunities. Indeed, essential is this truth for our day, for us who dwell in democratic lands. As Jews, we must ever be in the forefront, to war against discrimination.

Cruel Pharaoh was the first in human history to indulge in mass murder. He it was who instituted mass slaughter when he ordered the Israelite male children to be put to death at their very birth. Happily in our day, the covenant of genocide has been adopted by the assembly of the United Nations. But, alas, important governments of the world have failed as yet to affirm this covenant. It would seem that Hitler's destruction of millions of Jews and millions of other national groupings has not as yet sufficiently awakened the conscience of mankind. The effort to put into reality the genocide international covenant is tragically slow. We rejoice that the infant state of Israel, in keeping with the great Jewish religious tradition that all life is sacred, quickly affirmed this covenant.

On Pesach, 1952, let us remind ourselves that it is still dangerous to do business with a Germany, that in its attitude, it is still dominated by Nazism; that it is a threat to democracy, when Germany is being considered by either East or West as worthy to join the family of nations. How can we be willing to negotiate with erstwhile Nazis who whipped and lashed and tortured millions of humans? Where is that de-Nazified Germany promised by those who came and occupied the land as conquerers after World War II, and resolved to purify and to cleanse the disease of Nazism? How disappointing that we speak so glibly of rearming Germany in the hope that it will share to defend democracy against communism! It is disappointing, too, that leading Jewish organizations are now negotiating with the West German government from whom they expect payment in restitution for the destruction of Jewish property.

This may be found "practical" because of the great urgent need in the resettlement programme of refugees, in the State of Israel. But we are impractical enough to have our doubts about the entire venture and question the trustworthiness of the present leaders of Germany. Our tradition is against vengeance, but our tradition insists before we forgive the sinner, he must repent. Would that the German people could be redeemed speedily from the disease of racism! An armed Germany means war and a renewal of totalitarianism and a threat above all else to human freedom.

Never can we Jews forget what the German murderers did to us. All the wealth of the world which the Germans may wish now to offer to our people cannot restore to life, our six million dead. The God of Justice sleepeth not, and the God who drowned the cruel Egyptians in the Red Sea, will in any case mete out that justice due to the Nazi infected germs. We who believe in democracy, must not sell out and endanger in any way human freedom.

On Passover, 1952, let us also come to know that there is another kind of Egypt, an Egypt within, a slavery to self from which each and every human being must free himself. Each individual is a multiple personality and within the heart of each individual there is ever, as the Rabbis point out, a constant war between the evil and good inclinations. Passover reminds us, that we can rise from slavery to mastery of self. It reminds us that we must identify ourselves and share with fellowman, that we do not live in a vacuum and that life is a relationship to others. Wherever and whenever men suffer, let us do all we can to alleviate human misery and let us toil for that Universal Passover, when at long last God's Kingdom, and with it, freedom universal will reign over the whole earth.

Men, who boast it is, that ye
Come of fathers, brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If you do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?
They are slaves, who fear to speak
For the fallen and the meek;
They are slaves, who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

The following is a corrected sentence which appeared wrong, due to a typographical error, in the issue of March 28: "One thing is sure: Jesus, the Jew, knew nothing about trinity, virgin birth, or the doctrine of original sin."

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

For more than three thousand years the Jews have been celebrating the festival of Passover and now once again they are in the midst of another memorial of the Exodus from Egypt and a contemplation of the tremendous figure of their deliverer, Moses. The modern statue of Moses by the sculptor Mestrovic shows a noble head and hand, the index finger of which is pointed heavenward. For it was Moses who led his people to the discovery of the Divine and it was from above that he received his authority and direction. The festival is observed now because it is "the Lord's passover, for that He passed over the houses of the children of Israel, when He smote the Egyptians, and delivered our houses."

The most important figure in the household at this time is the one who is too little to ask what all the preparations for the festival are about. But he may not be too little to sense the excitement and change of pace in the household and in his later years he will always have the feeling that his earliest memories are concerned with the unravelling of the thread of freedom which began when the Israelites were led out of Egypt and out of the house of bondage, and which must never end but grow in strength.

The purpose of the ceremonial of the Seder is to root the attention of the very young and to arouse so much curiosity that he will ask in wonderment, "What is this?" That will be the great moment, "when thy son asketh thee", to obey the several biblical injunctions to relate the story of why Passover must be preserved. "On that day thou shalt tell the story to thy son. This is because of that which the Lord did for me when I came forth out of Egypt."

The imprint of Egypt on the group memory of the Jews is perpetually insistent and indelibly done for it is the obligation of every one at Passover to consider himself as having experienced the actual deliverance from Egyptian bondage. This is an imperative and a basic duty of every Jew. "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations. Ye shall keep it as a feast by an ordinance for ever."

The one who is too little to ask is the ultimate guardian of the freedom theme which is central to the being of his people. Without him there is no one to teach that freedom under the Law is indispensable to human growth and development. But as soon as he is able and has been encouraged to ask what it is all about, the festival of Passover will come around yearly to instruct him. He will learn about the Pharaoh in Egypt who said that the Israelites were too many and too mighty and must be forced to get out, and who dragooned them into rigourous service and made their lives bitter with hard bondage and oppression until the air was filled with their groaning.

Because he was a slave in Egypt he will be expected to know as the years go on what the heart of the slave is like and to have sympathy with all serfs of every kind who strain toward their freedom. Because he was a servant in Egypt and was brought out by the Lord "through a mighty hand and an outstretched arm", he understands the right of employer, worker, and animals to a day of rest as equal, and he favors all the social legislation that protects and maintains the dignity of labor. Because he was a slave in Egypt and was released for a certain destiny, the least he can expect of himself as he matures is a devotion to the humanitarian idealism which rests on the Mosaic laws, and the wish to keep it alive.

The one who is too little to ask is the hub of the Jewish household which is as necessary to him as he is necessary to the future of his group. The Passover meal, from which he is not permitted to abstain for the rest of his life, lest he "cut himself off from his people", must be eaten in company. It is a family meal and if not a family meal it is a group meal. It carries with it, in the act of eating the same food together, a reunion of affections and loyalties, a reiteration of shared aims and interests, and a replenishing of the life blood of kinship for all the ties that bind. Family life is revitalized and repledged and its protective quality is recemented, infusing security with fresh strength. And it all happens in spring when all of nature is saying: "I shall not die, but live, and proclaim the works of the Lord."

f.f.c.

ABC

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

APRIL 4, 1952 VOL. XXXIV, No. 27

Highlights Of Canadian Jewish History

BY LOUIS ROSENBERG, F. R. ECON. S., OF MONTREAL, STATISTICIAN OF THE CANADIAN JEWISH CONGRESS

The historical connection between Jews and Canada dates back to the French occupation at the beginning of the 17th Century. The archives of that period show not only that quite a few merchants, officers and missionaries who came to New France bore names revealing a Marrano ancestry, and boasted of family traditions of Jewish origin, but also that much of the early trade between France and Canada was carried on by Jewish merchants of Bordeaux, among whom the name of the Gradis family was prominent. Nevertheless, it was not until the British conquest in 1763 that Jews began to settle permanently in Canada.

The first Jew known to have settled in Canada was Aaron Hart, commisary officer on the staff of General Amherst when the British forces entered Montreal in 1760, and who was later to become Seigneur of Becancour. Among other officers in the British armies, who subsequently also took part in the Indian wars, were Emanuel de Cordova, Hananiel Garcia, Isaac Miranda and Samuel Jacobs. Other Jewish merchants who came up from the New England colonies were Colonel David Salesby Frank, Jacob de Maurera, Lazarus David, Andrew Hays, Joseph Bindona, and the Judah family.

Many of these, as evidenced by their names, were of Spanish and Portuguese origin, descendants of the Marranos who had fled to Holland and the British West Indies, and had subsequently settled in the New England colonies, where they had resumed their ancient religious belief. Others came direct from England or Wales.

The American Revolution was to prove a testing time for the early Jewish settlers in Canada, for many were closely connected by family ties with the inhabitants of the revolting colonies, and conflicting loyalties tore many families asunder. Some returned to the New England colonies where they took part in the War of Independence; others remained in Canada, where they were joined by other Jews who gave up their homes in the New England colonies to remain under the British flag.

Sir Alexander Schomberg, who was captain of the British frigate Diana, part of the squadron which repulsed a French attempt to recapture Quebec in 1760, was a Jew.

Henry Joseph was one of the founders of Canada's merchant marine, being the first to employ Canadian-owned vessels exclusively for direct trade between Canada and England. His son, Jacob Joseph, one of those who organized the first telegraphic line in Canada, was partner in the Newfoundland Company, which formed the last link in the trans-At-lantic telegraph cable; and assisted in building some of the first Canadian railways. Sigismund Mohr, a Jewish electrical engineer, installed the first electric lighting system and the first telephone system in Canada in the city of Quebec.

Jews were not entirely without civic rights in Canada even as early as the first British occupation. By 1768 Jews held property, had erected their first synagogue and were prominent in the economic, political and military life of the colony. The names of many Jews appeared on a petition sent to the British Government in 1774 asking for the repeal of the Quebec Act, and requesting the adoption of the English instead of the French code of laws. Jews had held commissions in the army, and had been elected to local Quebec posts shortly after the British conquest.

Full political emancipation, however, was a matter to be achieved rather than taken for granted. In 1807, Ezekiel Hart, son of Aaron Hart was elected by an overwhelming majority of the French-Canadian Roman Catholic constituents of Three Rivers as member of the Legislature of Lower Canada. Everything went smoothly until the Legislature assembled on January 29, 1808, when Hart appeared and took the oath in the Jewish manner, with head covered and using a copy of the Old Testament. The Legislature decided by a majority vote that he was not entitled to take his seat.

On February 7, 1831, the Jews of Canada presented a petition to the Legislative Assembly for the recognition of equal civil rights for the Jews of Canada. Political antagonisms had died down and a bill was introduced into the Assembly of Lower Canada removing the political disabilities of the Jews of Canada, and permitting them to omit the oath "On the true faith of a Christian." The bill was passed without difficulty and received the Royal assent on June 5, 1832.

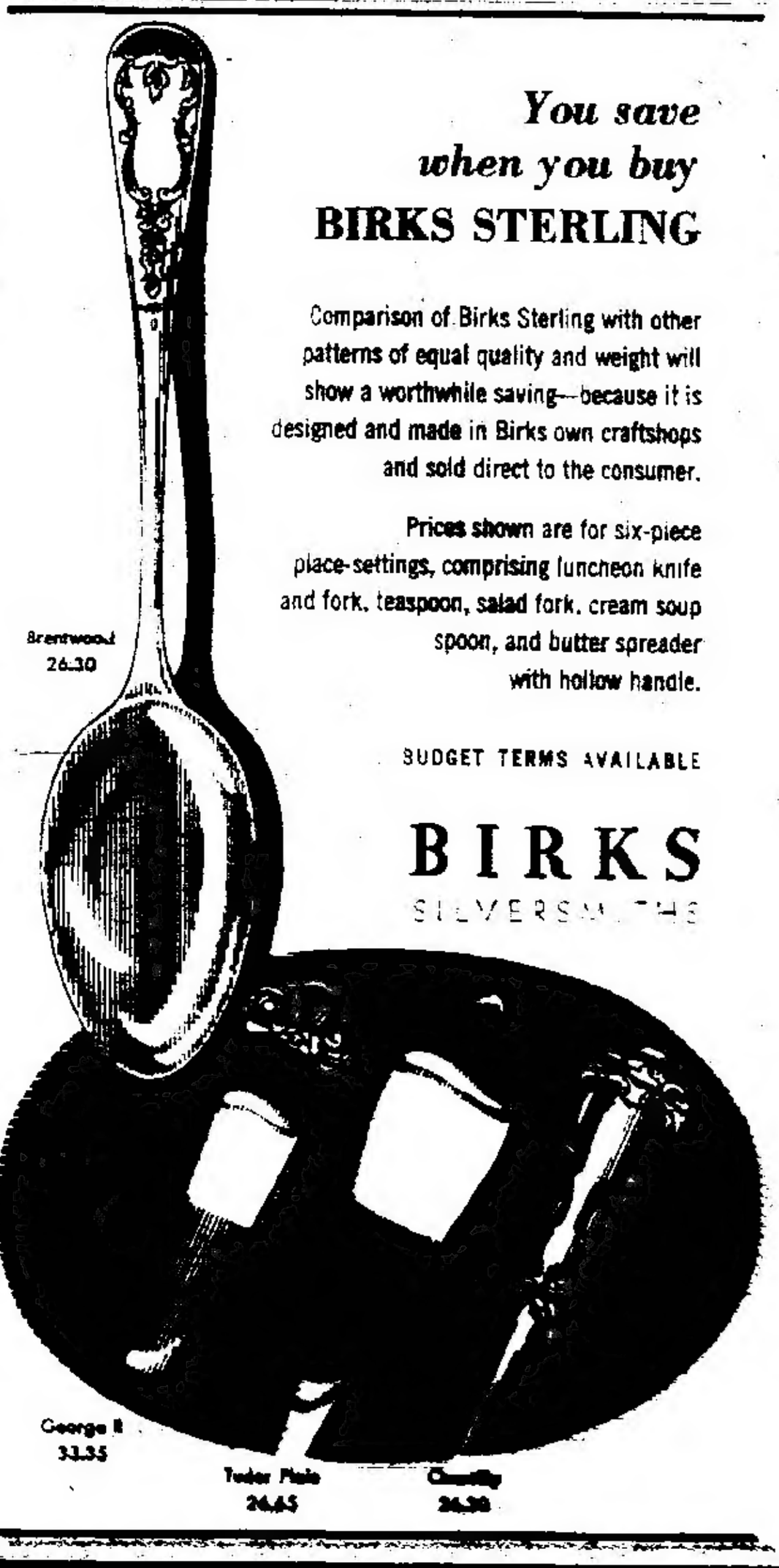
By this action Canada became the first self-governing portion of the British Empire to grant full political emancipation to its Jewish inhabitants. Nevertheless, the oath question caused trouble on Vancouver Island as late as 1860 when Selim Franklin, who was elected to the Assembly of the colony, took his seat.

Up to the middle of the 19th Century most of the Jews who settled in Canada came from the New England colonies and England, but toward the eighteen-fifties German and Polish Jews began to arrive in appreciable numbers, followed in the period from 1882 to 1912 by a larger influx of Russian and Roumanian Jews fleeing from the pogroms and persecutions of those countries.

The first official census showing the number of Jews was taken in 1831 and showed 107 Jews resident in Upper and Lower Canada. This number had increased to 1,233 in 1871, the first census after confederation of the British North American Colonies into one Dominion of Canada. A considerable spurt in the Jewish population took place between 1881 and 1891, and in 1901 the number of Jews was 16,401. The greatest percentage of increase took place in the decade between 1901 and 1911. By 1941 the Jewish population of Canada had increased to 170,241, and was estimated to be about 200,000 in 1951, forming 1.5 percent of the total population. Their number is exceeded by those of German, Ukrainian, Polish and Scandinavian origin, as well as by those of English, French, Scottish and Irish origin who form the bulk of the Canadian population. The Jewish population of Canada increased by only 8.54% during the decade from 1931 to 1941 while the total population of Canada increased by 10.88% during the same period.

More than half of Canada's Jewish population in 1941 was born in Canada, 270 in some other portion of the British Empire, and 370 in the United States. Of the foreign-born the largest number came from Russia. The next largest groups are those born in Poland and Rumania. Jews born in Germany form a very small proportion of the Jewish population of Canada.

It is true that 82% of all Jews in the Dominion live in Eastern Can-



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ada, but in this respect they differ very little from the total population of all origins, for 72% of Canada's entire population lives in this area. During the past 30 years there has been an increasing tendency among the Jewish population to wider dispersion. There are 1,504 organized urban municipalities scattered throughout the length and breadth of Canada, ranging in size from villages of 50 inhabitants to cities with populations exceeding 800,000, and Jews are found living in more than 42% of them.

The natural rate of increase of the Jewish population of Canada, which is the excess of births over deaths, is lower than the Canadian average, being only 7.4 per 1,000 as compared with 10.5 per 1,000 for the total population.

Employment figures show that the proportion of Jews gainfully employed is about the same as that of other groups of the population, but the occupations distribution is noticeably different. Approximately 62.00 Jews are employed, forming a little more than 47% of all Jews ten years of age and over as compared with 45 among the total population.

To bring out more distinctly the occupations distribution let us compare the occupations composition of typical samples of 100 men among the Jews and the total population. In the Jewish group would be found 29 factory workers, 20 retail merchants and managers, 10 salesmen, 4 building and construction workers, 4 peddlers, 3 unskilled labourers, 4 wholesale merchants, 3 transportation workers, 2 ironers and pressers, 2 office clerks, 2 commercial travelers and 3 farmers, while bookkeepers and cashiers, packers and shippers, insurance agents, lawyers, doctors and barbers would number one each, and the remainder would be scattered among numerous other occupations.

In comparison, the group of 100 men representing Canadians of all origins would consist of 33 farmers, 12 unskilled labourers, 11 factory workers, 8 transportation workers, 7 retail merchants, 6 building and construction workers, 5 salesmen, 3 office clerks, and 2 miners, while fishermen, loggers, light and power workers, commercial travelers, insurance agents, cooks, teachers, accountants, civil servants, and bookkeepers would number 1 each.

If engaging in industrial pursuits is considered most desirable then the occupational tendencies of the Jews of Canada should be regarded as gratifying, for the proportion of industrial workers among the Jews is three times as great as that among the total population of all origins. In entering Canadian industry, Jews have not displaced workers of other origins from established industries, but have introduced and developed new ones. Jews in Canada, as in the United States, have been largely instrumental in establishing the manufacture of men's and women's ready-made clothing, fur garments, fur-dressing and dyeing, hats and caps, leather gloves and cigars.

There are now 6 Jewish farmers in Canada for every Jew engaged in financial occupations, and only 2 out of every 1,000 Jews gainfully occupied are engaged in finance as compared with 3 out of every 1,000 among the total population.

Jewish farmers first broke the prairie sod of Western Canada more than 30 years ago, and now produce by their own labour each year some three-quarters of a million bushels of wheat, hundreds of thousands of bushels of oats and barley and large quantities of vegetables and dairy and poultry products. The first Jewish farm settlement in Canada was founded in 1882, and the oldest existing Jewish farm settlement dates back to 1889.

Jews took quite a prominent part in the early history of banking in Canada and were among the founders of the first railway companies, steamship companies, telegraph and telephone companies and street-railway companies. Nevertheless, there has not been for more than 50 years a single Jewish director of a chartered bank, railway, ocean or air transportation company, public utility corporation or pulp and paper corporation in Canada.

Contrary to the prevalent impression, the percentage of Jews engaged in the professions in Canada is somewhat smaller than among non-Jews, being only 5.6 percent among Jews as compared with 5.8 percent among non-Jews. It must be borne in mind, however, that the percentage of all Jews engaged in the fee-earning professions is 2.9 percent of all Jews gainfully occupied, compared with only 1.0 percent among non-Jews, while the percentage of Jews engaged in the "salaried professions" in only 2.7 percent of all Jews gainfully occupied, compared with 4.8 percent among the non-Jewish population.

The motivating factor which attracts Jews to certain professions rather than others is not prestige, higher income or hereditary tendency, but the necessity of training for a profession in which they will not be dependent upon a public or private employer, and will not be faced with the danger of initial exclusion or subsequent dismissal because of prejudice.

The Jewish population in Canada is the third largest Jewish community in the English-speaking world, and because of the tragic effects of the Hitler regime and the World War of 1939-45, is now the ninth largest Jewish community in the world. Its

(Continued on Page One Hundred and Five)

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Passover Inspires Resolve For A Better World

BY RABBI NORMAN N. SHAPIRO, GOEL TZEDEC SYNAGOGUE, TORONTO

In the Passover Haggadah we read, "In every single generation, it is a man's duty to regard himself as if he had gone forth from Egypt". Why are we required to read this passage year in and year out? The answer lies in that no matter where the Jew is, be he rich or poor, he is asked to recall the humble origins which were his in Egypt during the "Exodus".

If a man is fortunate enough to live in a country where he is blessed with rights and privileges, then he, too, perforce must recall that liberty is achieved by way of struggle and maintained through constant vigilance. If the one who reads this passage in the Haggadah is suffering from a lack of privileges or from reverses, then he is enjoined to recall the difficulties of the Israelites' suffering, indicating thereby that everything in this world is relative, even adversity. For upon closer scrutiny, we find the next man's lot may be even worse than ours.

Not so long ago, a prominent writer touched upon a truism which ofttimes seems to escape people—the comfortable and customary place trouble occupies in our lives. It would be a sorry world, this writer points out, if no one experienced pain and adversity. Lawyers would have no clients, doctors would have no patients, ministers would have no personal counseling, fire engines would rust, police would be fired, and most of us would have nothing to talk about. But what is more disturbing about a situation unmarred by trouble, is that none of us would, as a result, have any obstacles to overcome and would thus cease to grow and develop. Life would be without its challenges and tensions—its zest—and flavor.

As I read this account of trouble or, in its broader aspect, evil, and its effect on man, it occurred to me that the aforesaid only applies to a reasonable amount of trouble. When misfortune gets burdensome, when it begins to break our morale, then we begin to face a real problem of evil. It has often been repeated that life is one struggle after another. What we fail to realize, however, is that most troubles are either man-made in origin or can be overcome.

In a similar vein, it seems to be a human failing for people always to take full personal credit for successes and to blame others for their reverses. This wouldn't be such a sad state of affairs were it not for the fact that people are not only content with blaming others for their own limitations, but also insist on including God in their denunciations. As the wise King Solomon, of Biblical fame, explained: "The foolishness of man perverteth his way, and his heart fretteth against the Lord."

Moses Maimonides, the great Jewish philosopher, codifier and authority of the 12th century, also touched on the very basis for this proclivity on the part of human beings. He pointed out that man is predisposed to make hasty generalizations. People hasten to judge the entire universe on a single experience. If something happens to a person contrary to his expectations, he immediately concludes that the whole world is evil. It is a great advantage, he advised, that man know himself and his place.

Numerous evils to which indi-

Continued on Page One Hundred and Five)

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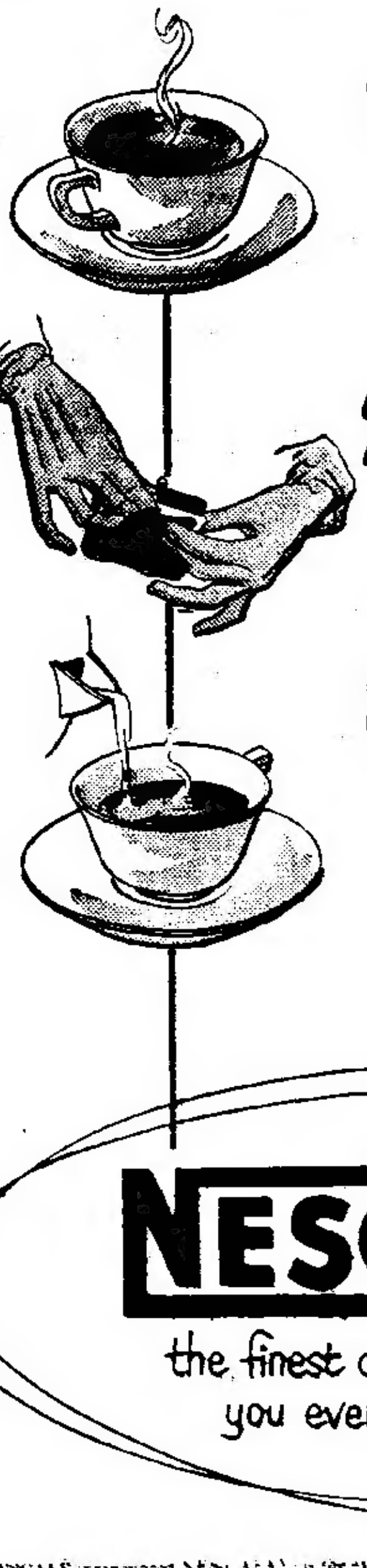

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The Fear Of An Oriental Jewish Majority In Israel

BY JACOB LESCHINSKY OF THE WORLD JEWISH CONGRESS INSTITUTE OF JEWISH AFFAIRS

It has become almost fashionable in the Jewish press to scare the public with the bogy of a majority in Israel composed of Jews from the Arab countries. At the same time the scaremongers hasten to add that these backward elements, many of them so unfamiliar with European culture and with our modern national cultural achievements, will radically change the socio-political and cultural-spiritual physiognomy of our people in Israel. Let us see what the situation looks like.

We will not indulge in speculations as to whether one could have raised or had the national and moral right to raise the very question as to whether the Jews of Yemen should be rescued from their bondage and the Iraqi from their mortal peril and the Libyan Jews from their deathly fear of remaining with the Arabs in an independent Libya, and whether one can have doubts any longer about admitting Moroccan Jews who do not feel safe in a country where the national cauldron is seething, and the Persian Jews who are suffering hunger and want also do not feel comfortable in a country where nationalism is assuming characteristic forms and dimensions. We consider it more important and valuable first to ascertain the real situation and to see if there already is an Oriental Jewish majority in Israel.

In 1919 there were 50,000 Jews in the whole of Eretz Israel. Of this number, it was estimated that 20 per cent were Oriental Jews. In 1919, accordingly, there were about 10,000 Oriental Jews in the country.

During the entire period—i.e., from 1919 to the end of 1951—1,- 165,000 Jews immigrated into Israel. During the same period, the number of Jews who immigrated from all the Moslem countries amounted to 380,000, or nearly one-third of the total. If we add the two figures just cited—that on the total Jewish population of Eretz Israel in 1919 and that on the total number of immigrants for the entire period in question, we get no more than 1,215,000. We know, however, that at the end of 1951 there were 1,400,000 Jews in Israel, or 185,000 Jews more. This was the result of the natural increase, the excess of births over deaths. There is no doubt that the natural increase for the entire period in question was greater than this, but a certain number of Jews emigrated from Eretz Israel.

We are now confronted with a riddle: how much of the natural increase is to be credited to the European Jews and how much to the Jews from the Moslem countries? Here two factors must be taken into account: first, the Oriental Jews have a higher birth rate than the European; as against this, the infant mortality among the Oriental Jews is much higher than among our Jews. Studies on the number of children per family among European Jews and among Oriental Jews have shown that the average number of children per family among the latter is one and a half times as large as among European Jews in Israel. But the more important question is this: when did our Jews come to Israel, and when did the Oriental Jews come there? It appears that before May, 1948 (when the State of Israel was es-

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tabulated), the immigrants from the Moslem countries constituted only slightly more than 10 per cent of the total number of immigrants. After the birth of the Jewish State, the Oriental Jews immigrated to Israel in large numbers only in 1950 and in the first 10 months of 1951. They are thus recent arrivals in Israel and have simply not had enough time to beget many babies in the Jewish State.

Of the 188,000 souls representing the natural increase, let us credit a full third, or 62,000 in round numbers, to the Oriental Jews. We shall then arrive at the total number of Oriental Jews in Israel at the end of 1951, to wit:

Increase through immigration 1919	15,000
Increase through immigration	330,000
Natural increase	62,000
Total number of Oriental Jews at the end of 1951	462,000,

or slightly over 32 per cent.

In our opinion, this is the largest number of Jews from the Moslem countries in Israel. It may be assumed, of course, that the immigration into Israel in the coming years will be mostly from these countries, first, because there is great need there for emigration and, second, because there is no restriction on emigration in these lands.

It may accordingly be safely assumed that the percentage of Oriental Jews will increase in the years immediately ahead, since there can no longer be a large-scale emigration from Europe—unless, of course, Soviet Russia, which still contains about 1,500,000 Jews, should change her policy in this matter, for which there is as yet very little hope. There are still nearly 300,000 Jews in Rumania, but there is well-founded fear that the Rumanian Government will not allow all its Jews to depart. It will probably hold on to a certain number of Jews who are particularly useful to the country, such as officials, professional men, skilled workers, and various other elements. In Western and Central Europe there remain only small remnants of the refugees and displaced persons who have hitherto furnished the largest number of immigrants from this part of Europe. The old-established Jews of the West European countries supply a very small number of emigrants, of whom only a handful go to Israel. Thus, during the first eight months of 1951, 150 Jews from Britain immigrated into Israel, while, during the same period, several hundred British Jews immigrated into Australia and Canada.

As regards potential emigrants, the Oriental Jews possess about half a mil-

(Continued on Page One Hundred and Six)

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Passover Greetings

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Yivo Finds Saving Document For Refugee In U.S.

The archives of the Yiddish Scientific Institute, YIVO, furnished a vital document to a survivor of Auschwitz that provided the missing link between her professional life in Poland and her ability to begin life anew in America. Just prior to the outbreak of World War II Helene Dubner, a resident of Lodz, Poland, received her Master of Arts degree and began to teach Latin in a combined high school and junior college in Lodz. Shortly thereafter the war broke out and Poland fell to the Germans.

When the Nazis set up a ghetto in Lodz, Helene Dubner continued to teach, as the schools were permitted to function, for a time, under ghetto administration. In 1944 the Nazis began their mass evacuations of the Lodz ghetto. The schools were closed and Miss Dubner, along with many others, was transferred to Auschwitz. Later on she was sent to a forced labor camp in Sasel, near Hamburg, where she endured all the hardships and inhuman treatment meted out by the Nazis.

As the Allied armies gained more and more territory, the Germans evacuated their prisoners further and further inland, and Miss Dubner was shipped to the infamous death camp at Bergen Belsen. Twelve days after her arrival Bergen Belsen was liberated by the British army. Miss Dubner was unconscious at the time, and when she regained consciousness, found herself in Sweden, as part of a group of several hundred women typhoid patients that the Swedish Red Cross had brought from the Nazi death camps.

Two and a half years ago Miss Dubner came to America. She secured a job with the Greenpoint Hospital in Brooklyn, and subsequently became interested in a nursing career. She soon found, however, that she could not be admitted to a nurses' training school, or any training school, for that matter, without documentary proof that she had had at least a high school education. This proof she sought without sucess for two years, until a friend suggested that she try the Yiddish Scientific Institute, YIVO, a world-wide academic institution for social research pertaining to Jewish life, whose headquarters are in New York City.

The YIVO, which has one of the largest libraries and archives in the field of Judaica, possesses an especially rich collection of material on the Nazi ghettos. Miss Dubner visited the YIVO, stated her problem, and in a matter of minutes the archivist produced a document which furnished the evidence Miss Dubner needed so vitally. This document was a diploma, issued in 1941 to one of Miss Dubner's former students. It carried Miss Dubner's signature as a member of the examining committee, and the signature was followed by the statement that she had the degree of Master of Arts.

The story of how this document found its way into the YIVO archives is also interesting. After the close of World War II the YIVO began an intensive search for documents on the Jewish catastrophe in Europe. One of the YIVO's contacts was Nakhman Zonabend, a native of Lodz, then living in Sweden. Zonabend had worked in the Lodz ghetto post office and later in the transport division. He and a few others had engaged in the very dangerous work of photographing ghetto happenings and collecting other documentary records of ghetto life. When the Lodz ghetto was about to be liquidated, Zonabend buried all the photographs and documents he could gather, some, which he had removed from the ghetto administration building, packed in feathers as a protection against dampness. As soon as the war was over Zonabend returned to Lodz for the documents and found that their hiding place had been discovered by Polish plunderers, but that very little material was missing. Mr. Zonabend returned with these historical treasurers to Sweden and then turned them over to the Yiddish Scientific Institute, YIVO.

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How The World's Jewish Population Has Shifted

That the twentieth century has seen a virtually unprecedented shift in the distribution of the world's Jewish population, with the percentage of world Jewry in the Western Hemisphere rising from 10.9 per cent in 1900 to 52.9 per cent in 1951, a study issued by the Institute of Jewish Affairs of the World Jewish Congress has disclosed. Wars and anti-Jewish terror in Europe, the birth of Israel and other factors led to the migration of over 4,000,000 Jews since the turn of the century, thus changing the entire Jewish demographic picture, according to the study entitled, "The Position of the Jewish People Today."

The report, prepared by Dr. Jacob Lestschinsky, noted statistician and demographer, showed that the Jewish population of the Americas had risen from 1,200,000 in 1900 to 6,000,000 in 1951, while the Jewish population of Europe has fallen from 8,900,000 to 2,700,000 in the same period. Of the Jews in the Western Hemisphere, over 5,000,000 live in the United States; 400,000 reside in Argentina; nearly 200,000 in Canada; 120,000 in Brazil; and another 150,000 in 18 other Latin-American countries.

The report also pointed to the remarkably swift growth of the Jewish community in the Holy Land, where the Jewish population has increased 40-fold in the past fifty-years, rising from 35,000 in 1900 to 1,400,000 at the end of 1951. Percentwise, it numbers 12.3 per cent of world Jewish population, in comparison with 0.3 per cent in 1900.

Europe's decline as an important center of Jewish population and cultural activity is rendered greater by the existence of the Iron Curtain, the report said. By far the majority of Europe's Jews, some 1,750,000, live in Soviet Russia, Poland, Rumania, Hungary, Czechoslovakia, and Bulgaria, isolated from the remainder of world Jewry.

In Western Europe, the Jewish population has shown a sharp decline, largely as a result of Nazi persecution. Thus, in Holland, the Jewish population has dropped from 150,000 in 1939 to 25,000 in 1951; in Belgium the decline was from 90,000 to 35,000; in Italy from 57,000 to 35,000. In Europe, with the exception of the Jewish groups behind the Iron Curtain, only two major Jewish communities remain — Britain with 400,000 Jews and France with 240,000.

The 20th century, the report said, has also seen the decline of the number of Jewish communities with over 500,000 Jews from seven to three. Whereas, the Ukraine, Russian Poland, White Russia, Hungary, Galicia, Germany and the United States each had over 500,000 Jews in 1900, today only the United States, Great Russia and Israel fall into that category.

In discussing immigration patterns, the report pointed out that the Western Hemisphere and the Holy Land have been the principal goals of Jewish immigrants since 1900. Some 2,250,000 Jews have immigrated to the U.S. and Canada in the past 51 years, while 1,185,000 have gone to the Holy Land. As the tempo of migration to Israel stepped up, the flow of immigrants to the Western Hemisphere countries slowed, according to the report. In the 1900-1914 period, 89.7 per cent of the Jewish immigrants went to

(Continued on Page Ninety-Nine)

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MY VISIT TO ISRAEL

BY HENRY MORGENTHAU, JR., OF NEW YORK

Here in America, we labor under the impression that Israel is concerned only with two things—politics and austerity. But Mrs. Morgenthau and I returned recently from a visit to Israel where we found that the main interests of the people were not austerity and not politics, but production and building. We felt all around us a tremendous spirit of achievement, a thrilling, electric spirit of progress.

I went to Israel to find the answers to questions that are basic in America's $500,000,000 Israel Bond drive. What is the present economic situation in Israel? What are Israel Bonds doing? How are the resources of the country going to be exploited to repay the money invested in the Bonds?

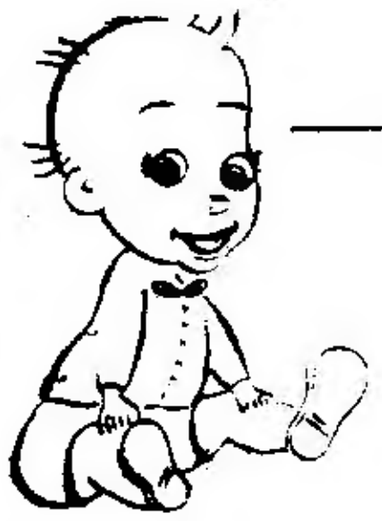
The answers began to take shape in Haifa—the center of the greatest industrial expansion in Israel. Haifa is a combination of of Pittsburgh and San Francisco—it is Israel's gateway to world trade. The port of Haifa is so busy that ships have to wait their turn to unload or pick up cargo. The country is growing so fast that the harbor is already too small for its needs.

The Bond dollars which we are investing now are being used to widen Kishon River and expand the port of Haifa. The big harbor development program will increase the capacity of the port from 1,300,000 tons to 4,000,000 tons a year. The new breakwater which is being built into the Mediterranean will mean more trips—and more ships to carry the products of Israel to the markets of the world.

In Haifa, you will find the country's heaviest industries and biggest plants. The manufacture of cement is a basic industry. There too are the textile factories representing the most highly developed of all Israel's industries. The textile machinery and equipment compare favorably with the finest in the world and its products are of a high quality.

I was delighted to see that Israel's new immigrants are quick to learn new skills. This was very strongly impressed on me at the Kaiser Frazer plant. The workers on the assembly line hail from twenty different countries, but they worked together with great efficiency, and the cars that come off the assembly line stand comparison with those produced at

(Continued on Page Ninety-Eight)



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The Rebirth Of A Nation And The Factors That Brought It About

BY J. L. TALMON

If Hegel had been alive to witness the rebirth of Jewish statehood and sufficiently interested to comment on it, he would have repeated the ardent welcome he gave to the French Revolution: "Behold, for the first time history has stood on its head, as it should. It is being determined by deliberating reason, instead of being let to drift and slide, as it always has been." Jewish history is subject to the same laws as universal history and as any national history. It is in a sense less a law unto itself than other histories, because of its being shaped by so many and so complex factors, quite beyond the control of its bearers (or victims).

Yet there is one aspect of Jewish history which puts it outside the deterministic pattern. Jewish existence in the midst of other peoples has always been in the nature of a positive act of self-assertion against objective forces threatening to dissolve the Jewish entity, a sustained effort of resistance to natural drift. From this point of view, Zionism has been a quickening of mere resistance into a consciously undertaken act of revolution, not merely revolt but revolution.

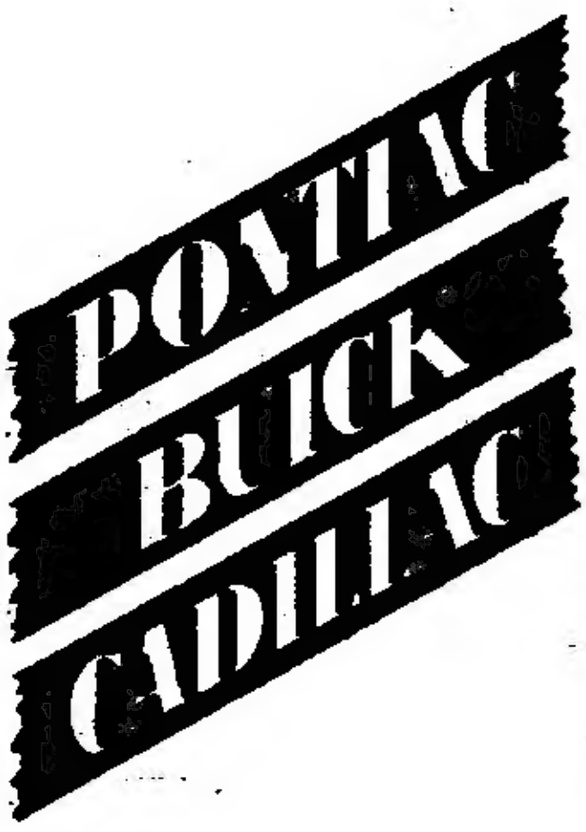
The epitaph of the historian upon the generation which in just half a century succeeded in carrying out to the full extent the pledge it had made will be that it acquitted itself honourably and far better than most historic movements. Zionism was not just a political party fighting for power to make a certain policy triumph, or a movement aiming at revolutionary reform with the help of recognised and effective state powers.

The task of Zionism was not just a rearrangement of given materials. It had to create the very materials—men, land, economic facts; forge the instruments—the Zionist Organization, the Jewish Agency, the self-governing institutions of the Yishuv; work out techniques of its own—propaganda and fund-raising among Jews, persuasion within the non-Jewish world, a political strategy conditioned by unprecedented circumstances, novel methods of colonisation and settlement; it had not only to fight hostile or unfriendly forces—the Arabs and the Mandatory White Paper policy—but to overcome the natural inertia resisting what was after all to people of a sane and sound mind a romantic chimera not without dangerous implications. What has made this unique achievement possible? How are we to assess the relative importance of the various factors which brought about that magnificent upsurge of vitality [illegible] of the greatest blood-letting that any people has ever undergone?

It has become possible to assess the role of Britain dispassionately sooner than most people expected. Rancour and resentment have diminished on both sides, due no doubt to the quality shared by both peoples—lack of vindictiveness. The fact that Britain was the first to promise a Jewish National Home, and then at the end of twenty years appeared in the part of its would-be grave-digger, should not be judged in terms of righteousness and wickedness. These terms are altogether of little use to the historian as distinct from the propagandist.

The Balfour Declaration was, in part at least, an act of enthusiasm. It was made at a moment when many people believed or claimed to hope that the war they had been waging was a war to end all wars. The Declaration was a calculated political measure, but its implications were not thought out to the end. In wars and at the end of wars the world is usually in a state of flux. The redrawing of maps appears easy.

In the particular case of Palestine, British and Allied statesmen in 1917 felt that, as the Arabs were about to receive very



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lavish rewards for a rather moderate effort, the placing of Palestine in a special position and the reserving of it as a future Jewish National Home was an act that could hardly be challenged on grounds of distributive justice. And, indeed, the unique history and significance of the Holy Land called obviously for an approach different from that to say—Iraq or Saudi Arabia.

The British failed to take the Balfour Declaration seriously when it was issued. They did not quite realise what the Jews would make of the pledge. Some imaginative and historically-minded people may have seen a vision of a Jewish State floating in their minds; to others the Jewish National Home would conjure up a few settlements, a Hebrew University and some folkloristic pageant. Most felt little inclination to look too far ahead.

The responsible British and non-British statesmen did not anticipate the strength of Arab nationalism as it was to develop, nor the complexity and precarious character of the British Imperial position in the Middle East twenty years later. The British failed to take the Jewish National Home seriously for many years after 1917. They never considered that it called on their part for a positive programme of building up the National Home as a matter of definite planning. The officials sent to Palestine, except, perhaps, after the 1939 White Paper, were never given an overall plan or policy. They were to hold the balance, at first to study how the Jews were going about building up their National Home, and then to hold them back as far as possible.

It is not surprising that the members of the Palestine Administration felt uncomfortable and frustrated by Jewish dynamism forging ahead. The British felt swamped. They were losing their grip on a country which they were to administer. Hence the irritability of British officials with Jews. Few of them were anti-Semites when they went out to Palestine. Many left with a strong anti-Jewish bias. Some were genuinely anxious for the Arabs, threatened by uncontrollable ruthless forces. They looked upon the Arabs as their wards.

The British attitude on Palestine must, however, be viewed against a much wider background. This can be seen more clearly now in the light of vital developments since the end of the Second World War. No firmness, no decisive action, can be expected from an Empire whose imperialist nerve has been weakened and which has lost its untroubled sense of self-assurance, the virginal innocence of its expansionist urge. Now British Imperialism has been afflicted with a bad, or at least an uneasy conscience for more than a generation. Hence its vacillating policies in all parts of the Empire. Britain had no courage to carry out the National Home policy, nor the strength of conviction to put an end to it altogether. The 1939 White Paper seemed to indicate that they had at least—under the impact of war peril and the supposed need to appease the Arabs—made up their minds. It was too late. It failed to satisfy the Arabs and it enraged the Jews. The British sense of vexation became unbearable.

The worst victims of the Palestine drama are of course the Palestine Arabs. The Jewish exultant sense of historic fulfilment can hardly overshadow the fact of the national calamity which has befallen the Arab population rooted in the Palestine soil. Have the Jews been quite so callous and obtuse to the Arab cause? Many have been. Some, the ultra-patriots, with a surplus of venom in them, would start raving about treason at the very mention of the Arabs by a fellow Jew. But then, like the hysterical 'ultras' in all movements, these should not be given undue importance, especially where no vote-catching is in consideration.

The attitude of most Zionists, who were certainly not devoid of scruples, was rather complex. In a subconscious effort to guard themselves against the weakening of their resolve by doubts, they simply suppressed any thought of the Arabs. Ignoring a problem does not solve it. A political and social problem is not solved with the help of good arguments, and the Arab problem, in particular the burning refugee question, requires great deeds. But it is not quite without importance to sort out the elements of a problem academically.

Dr. Johnson was known as a great upholder of authority, and hardly a prophet of non-resistance even to oppressive government. He was at the same time a good Christian. Confronted with the fact of the resistance of the early Christians to the pagan Roman Emperors, Dr. Johnson found a way out of the dilemma by maintaining that while the pagan Roman Empire had a legal right to persecute the Christians the latter were fully justified in seeking martyrdom. It was not possible to be just to both sides, Jews and Arabs, in the Palestine issue. It was, as Dr. Weizmann put it so neatly and so tragically before one of the enquiry commissions, a matter of deciding upon the line of least injustice. In the really early days, soon after the First World War, there may have been some possibility of a compromise between Jews and Arabs. Arab nationalism was still in its incipient stage; the Arabs were still dazzled by their war gains; the rivalries between the Great Powers had not yet become acute. The

(Continued on page Ninety-four)

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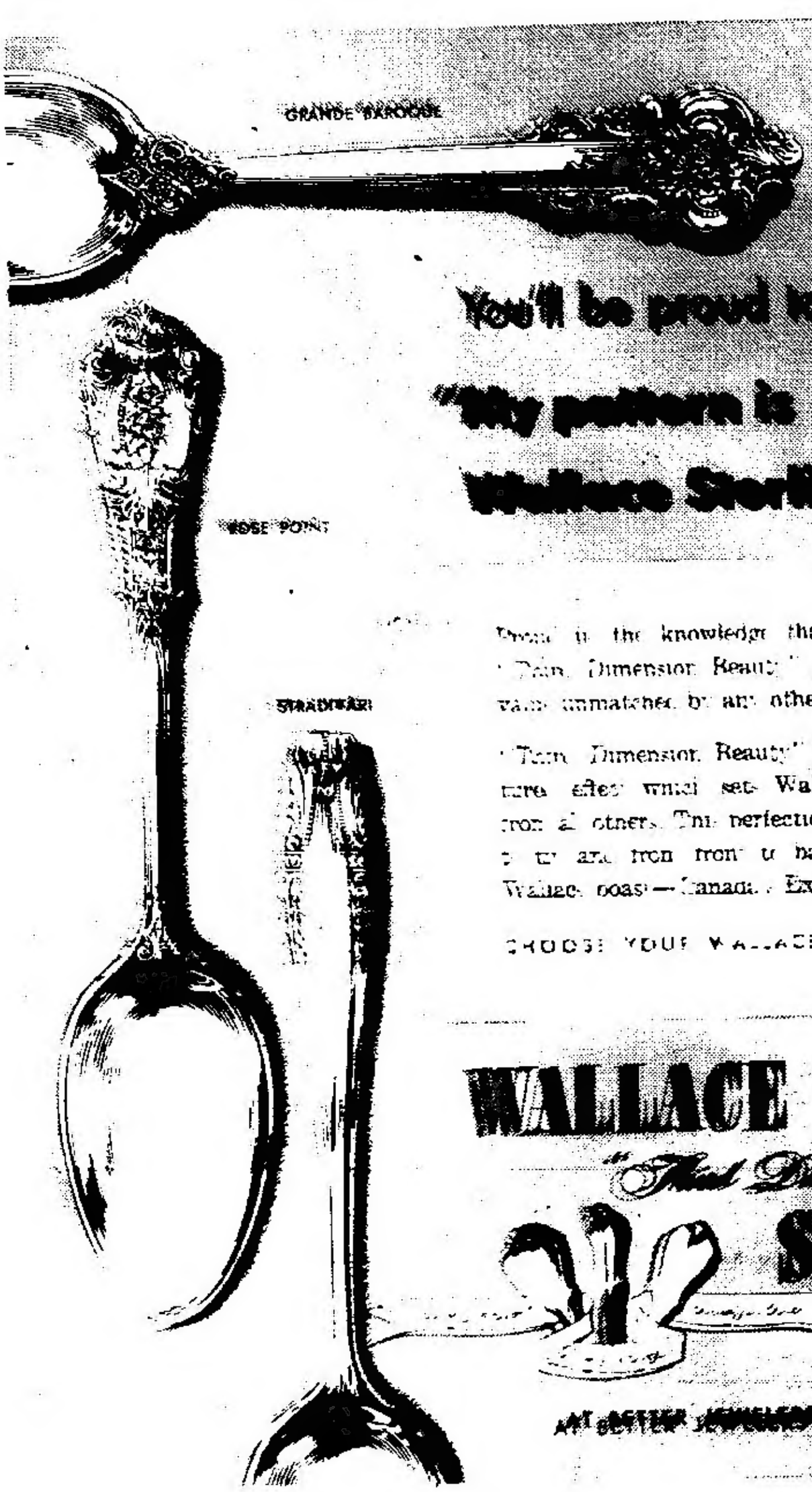

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Mrs Bernard Phillips was Miss Jeannette Singer, only daughter of Mr. and Mrs Joseph Singer, 4123 de Bullion Street, Montreal. Mr Phillips is the youngest son of Mr and Mrs Harry Phillips, 4888 Jeanne Mance Street.

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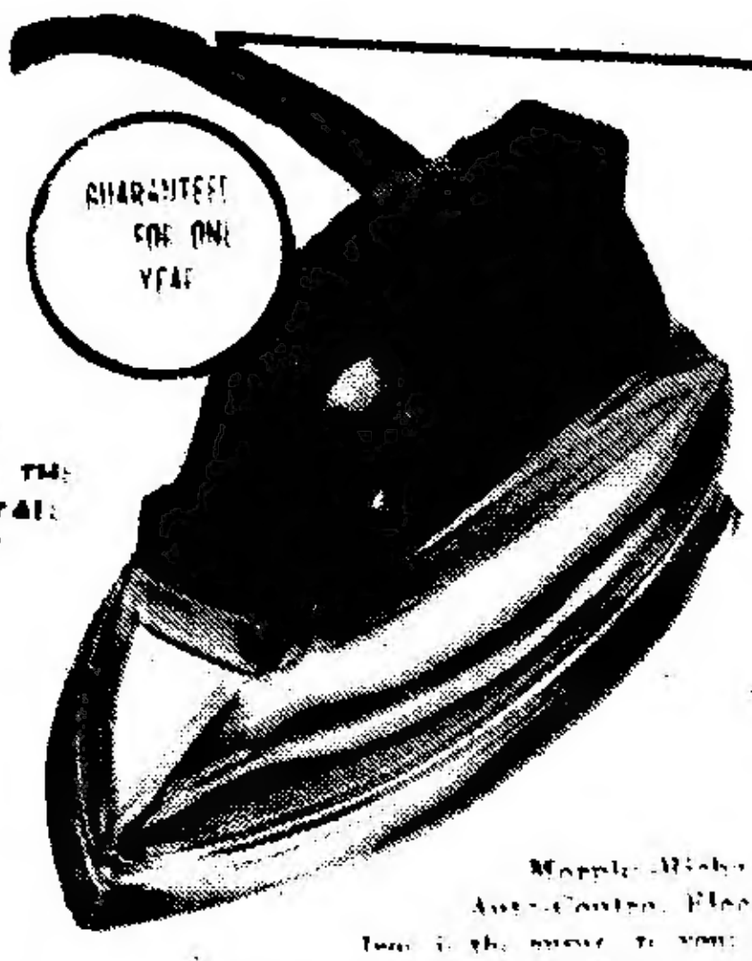

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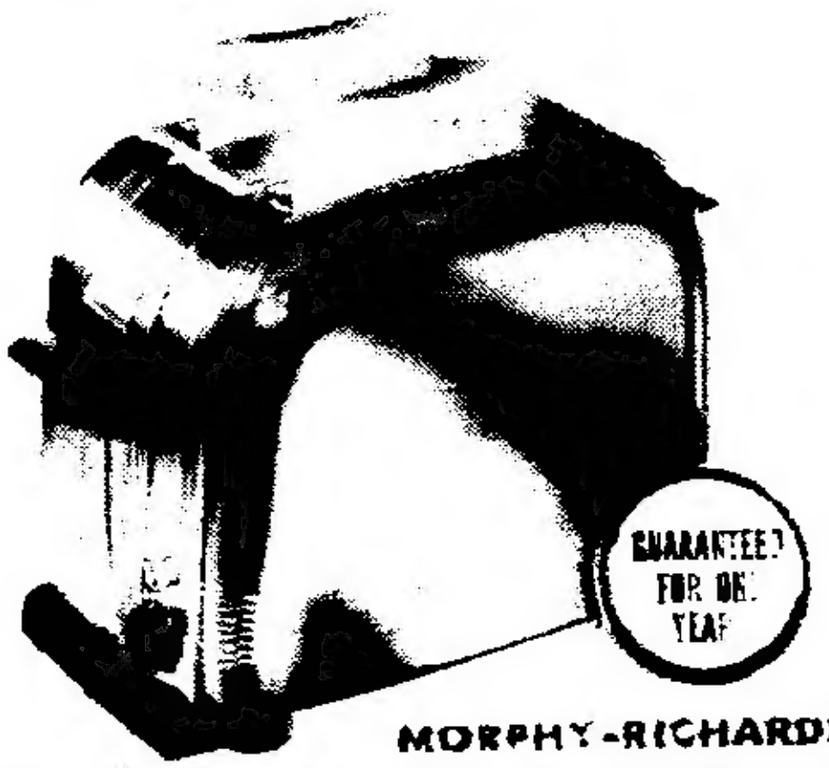
Here is the answer to your gift problems. Dr. Morphy-Richards original Tell-Tale Light shows when toast is ready, former Hits Selects the proper temperature for all fab rics. Breathe Set Dial ensures smooth, even action—fit ted with buttons. Scientifically shaped for comfort the ball handle stays cool always. Fully guaranteed for one year.



MORPHY-RICHARDS
FULLY AUTOMATIC TOASTER

beautiful [illegible] Morphy-Richards Automatic Toaster [illegible] perfectly toasted [illegible] Tell-Tale Light [illegible] Breathe Set Dial [illegible] Scientifically shaped [illegible] Fully guaranteed [illegible]

[illegible]

MORPHY-RICHARDS (CANADA) LIMITED

Photo Bernstein

Top left Sharon Eveleth aged ten years; right Rivie Reiss aged six; bottom, left, Judy Esther three; right Elaine Malca, two, are the daughters of Dr. and Mrs. I. M. Cass 5 Walmer Road Toronto, granddaughters of Mrs. Rose Lipson Walmer Road; one of Mr. and Mrs. A. Cass, Huron Street.

Photo Bernstein

Peter Eric age ten and Jonathan Lloyd, aged two, are the children of Mr. and Mrs. Lloyd Werner, 103 Bathurst Street, Toronto; grandchildren of Mr. and Mrs. A. Blackstone; one of Mr. and Mrs. A. Weiner.

Photo Bernstein

Robert Michael, left, aged two, is the son of Mr. and Mrs. Philip R. Berman, 5857 Macdonald Avenue, Montreal; brother of Barbara Jane, aged five months; grandson of Mrs. J. E. Simon, of Ottawa, Ont., and of Mr. and Mrs. Jack Cohen, of London, England.

Anne Leba, aged five, above, and Eleanor Hadassah, right, nearly two, are the daughters of Dr. and Mrs. Hyman Surchin, 485 Draper Avenue, Montreal; granddaughters of Mr. and Mrs. Leon Lewis, Belmont Avenue, and of Mrs. M. Surchin, of New York and Montreal; and of the late Mr. Surchin, great-granddaughters of H. W. Freedman, Kensington Avenue and the late Mrs. Freedman.

WARM WELCOME...

with MORPHY-RICHARDS
LOW COST, FULLY AUTOMATIC APPLIANCES

THE IRON— [illegible]

THE TOASTER— [illegible]

[illegible]

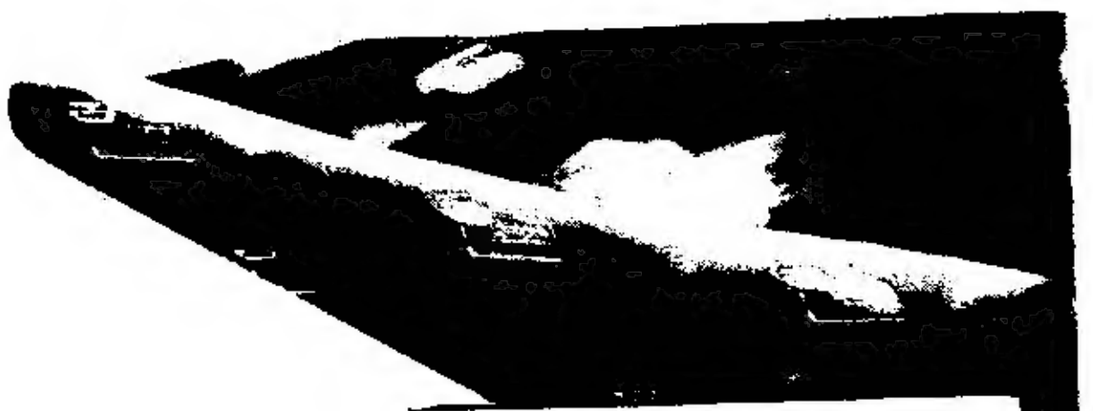
MORPHY-RICHARDS (CANADA) LIMITED

CARPET CUSHION

and

Waffle *Rug Underlay*

2 new kinds of rug underpadding by DOMINION RUBBER

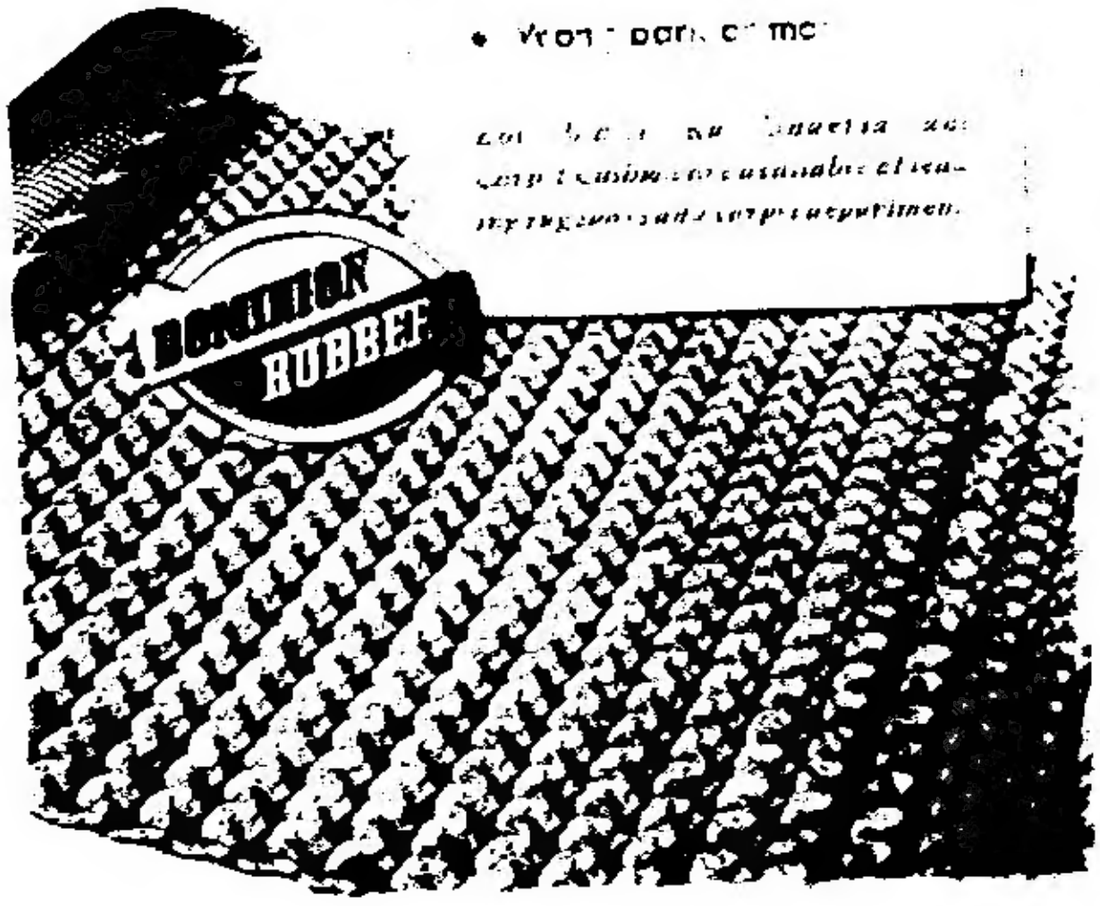


RECOMMENDED FOR RADIANT HEATING

MANY OUTSTANDING FEATURES

- Chemically blown sponge rubber
- Give deep cushioned luxury and years more life to any carpet
- Completely odorless and vermin proof
- Won't part or mat

Let your floor covering dealer show you Dominion cushions in attractive designs and carpet patterns.



Mrs Norman Halpern, of New York, was Miss Gloria Victor, daughter of Mr and Mrs Jack Victor, 9 Thornhill Avenue, Montreal. Dr Halpern, the son of Mrs Samuel Halpern, 4609 Melrose Avenue, and the late Mr Halpern, graduated in 1947 from the faculty of Medicine at Queen's University in Kingston and is attached to the staff of Maimonides Hospital, in Brooklyn, to remain there until next year. Mrs Halpern received her bachelor of arts degree from McGill University in 1950.

Mrs Herbert Caplan, 3390 Ridgewood Avenue, Montreal, Miss Lois Ruben Kurzman, daughter of Dr and Mrs I. A. Kurzman, 5062 Queen Mary Avenue. Dr Caplan, the son of Mr and Mrs Morris Caplan, Dalkeith Avenue, is a graduate in arts from Loyola College and received his degree from the Faculty of Dentistry of McGill University. He was president of the Combined Jewish Appeal during the Second World War. Mrs Caplan obtained a Bachelor of Science degree and a high school teacher's diploma from McGill University.

Mrs Norton Marlyn was Miss Roberta Lander, foster daughter of Benjamin Robinson, Q.C., and Mrs Robinson, 36 Forden Crescent, Montreal. Mr Marlyn is the son of Mr and Mrs Joseph Marlyn, Bumbrough Avenue.

Mrs. Ronald Williams was Miss Eva Markowitz, daughter of Mr. and Mrs. Louis Markowitz, 59 Cecil Street, Toronto. Mr. Williams is the son of Mr. and Mrs. Louis Williams, 313 Rohlins Avenue.

instant...instant...instant pudding!

with no...with no...with no cooking!

just use milk...beat to mix...finest pudding you'll ever fix!

NO COOKING THE FLAVOR AWAY with NEW "HANSEN'S" INSTANT PUDDING

You mix in a minute with no cooking.

No milk to heat — no pots to wash.

New INSTANT PUDDING is precooked for you.

Try all three delicious flavors, Butterscotch, Vanilla and Chocolate. NOW at your grocers.

Chr. Hansen's of Canada Ltd.

"STANDARD OF THE WORLD" FOR QUALITY & PURITY

Makers of wonderful Junket Brand Desserts

Hate scrubbing pots and pans?

here's new freedom from sink drudgery!

S.O.S

Magic Scouring Pads

use S.O.S every day!

THIS IS HOW U.J.A. DOLLARS WILL BE SPENT

...To purchase food, housing materials, medical equipment that will help turn the tide in Israel's struggle to absorb its hundreds of thousands of new citizens.

...To build new settlements, redeem the land, irrigate desert areas, drain swamps, harness power.

...To help turn the great homecoming into the great homemaking.

...To go toward the U.J.A.'s requirements for its world-wide programme of rescue, relief, resettlement, reconstructions.

...To help sustain 250,000 in Europe and Moslem lands and help more than 2,000 Jewish newcomers who will enter Canada in 1952 to make an initial adjustment in their new country.

...To be used in the building of Israel through the construction of homes and the purchase of sorely needed materials for thousands of newcomers living in tents and huts, on a borderline nutritional diet.

...To help the children and youth in Toronto to a full life as Jews and Canadians.

This is how U.J.A. dollars will be spent.

Contributed by

THE TELEGRAM

Toronto 1, Ontario

Myra Etta aged two and one-half years, is the daughter of Mr. and Mrs. Max Mandel, 294 Kennedy Avenue, Toronto.

—Sylvia Seward

Jo-Ann, aged three and one-half years, is the daughter of Mr. and Mrs. Oscar Joseph, 33 Strathearn Road, Toronto; sister of Jeffrey and Cheryl; granddaughter of Mr. and Mrs. Max Barron, Major Street; and of Mr. and Mrs. Max Joseph, Eglinton Avenue West.

—Sylvia Seward

Wayne aged seventeen months, is the son of Mr. and Mrs. Sydney Wilner, 37 Barclay Road Toronto grandson of Mr. and Mrs. Harry Lazar, of Buffalo, N. Y.; and of Mrs. B. Grace, 95 Grange Avenue, Toronto, and I. Wilner, of Montreal.

—Sylvia Seward

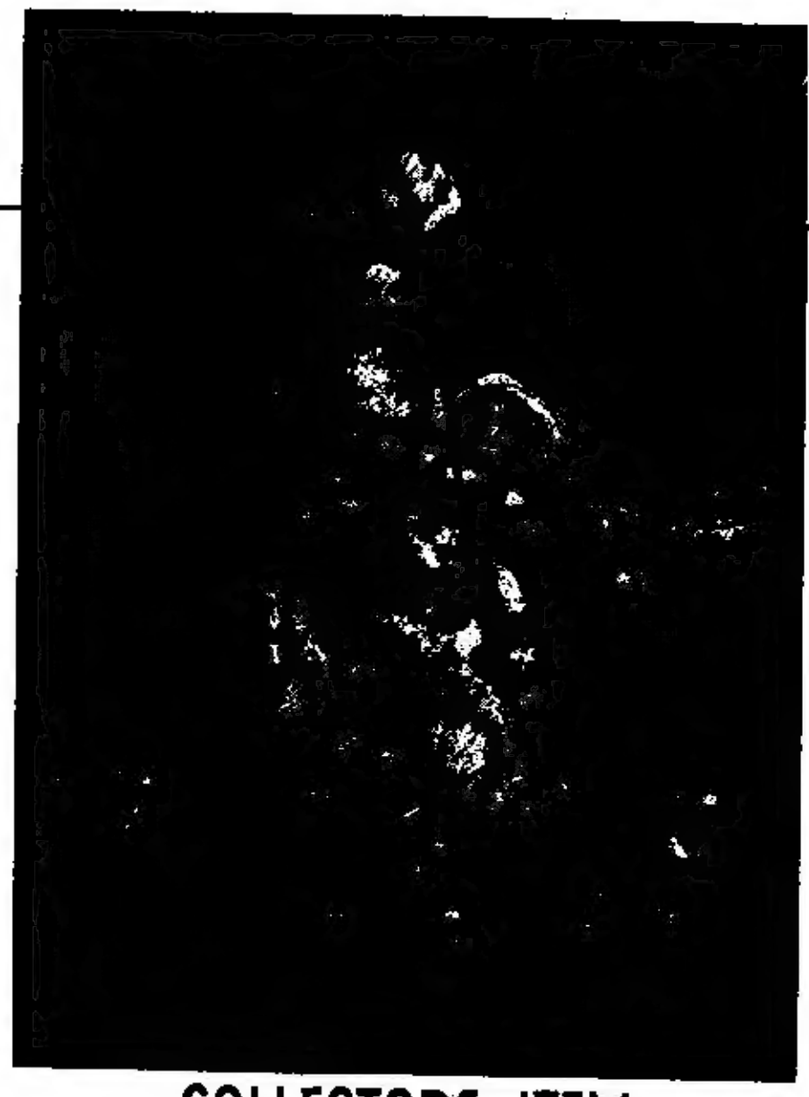
Jeffery Edward, aged three years, is the son of Mr. and Mrs. L. Labell, 86 Ridge Hill Drive, Toronto; brother of Robert and Paul; grandson of Mrs. Miriam Horn, 15 Glencedar Road, and the late Harry Robert Horn.

Peter Nathan, aged thirteen, and Carol, eleven, are the children of Mr. and Mrs. Ralph Brotman, 623 Bloomfield Avenue, Montreal, grandchildren of Mrs. P. Adeland, Bloomfield Avenue, and of Mrs. N. Brotman, of Miami Beach, Fla.

Society Studio

Mrs. Jack Aronoff, 6827 Trans Island Avenue, Montreal, was Miss Peori Rosemarin, daughter of Professor and Mrs. Jacob Rosemarin, 5349 Victoria Avenue. Mr. Aronoff is the son of Mrs. Louis Aronoff, 421 St. Joseph Boulevard West, and the late Louis Aronoff.
—Drumond Photos

Mrs. Vernon Dubinsky was Miss Dorothy Torneck, daughter of Mr. and Mrs. Samuel Torneck, 298 Montrose Avenue, Toronto. Mr. Dubinsky is the son of Mr. and Mrs. Alex Dubinsky, 124 Glenholme Avenue.
—Graphic Artists



COLLECTORS ITEM

This group, of Marie Antoinette and her children, is one of the finest pieces in our collection of antique porcelains. It is very old Viennese (Circa 1775). The beautiful coloring ranges from soft, dusty pink down to deep rich mulberry, with touches of cerulean blue, yellow, gold, etc. In excellent condition. Height 13 inches.
Also on view in our Corner Gift Shop, many fine pieces of antique meissen, Dresden, Colebrookdale, Cranberry Glass, Chelsea, etc.

RIDPATHS
LIMITED
966 Yonge St. [illegible] north of Bloor KI. 4145

The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community which is able to claim membership in the Audit Bureau of Circulations.

Every Johnson Motor is a Fishing Motor

Choose any one of these four Johnson models for better fishing in 1952 and years ahead. Every Johnson from 3 to 25 h.p. trolls smoothly, starts easily, performs dependably for years. Choose your new Johnson Sea-Horse at your Dealer's NOW. Write for full colour 1952 literature and ask about IRON HORSE power and lighting plants for low cost light and power for your cottage.

A Canadian Product with Coast to Coast Sales and Service for over 25 years.
Your Dealer appears under "OUTBOARD MOTORS" Classified Yellow Pages Your Telephone Directory.

Horsepower O.B.C. certified at 4,000 r.p.m.

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Johnson MOTORS

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FAMOUS TRADE MARK
FOR POPULAR PRICED
LADIES COATS AND SUITS

Manufactured by

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ANNIVERSARY **26** ANNIVERSARY

1926 1952

Mrs. Harold Milne, 2550 Bathurst Street, Toronto was Miss Ruth Tichmon daughter of Mr. and Mrs. M. Tichmon, 16 Strathearn Road. Mr. Milne is the son of the late Mr. and Mrs. Benjamin Milne.

Holiday Greetings
to Canadian Jewry

DOMINION TEXTILE CO. LIMITED

MAKERS OF

Terrylade

FABRICS AND YARNS

SALES OFFICES IN:

MONTREAL TORONTO WINNIPEG EDMONTON VANCOUVER

Mrs. Kenneth Gross was Miss Pauline Solomon, daughter of Mr. and Mrs. Archie Solomon, 4722 Lacombe Avenue, Montreal. Mr. Gross is the son of Mr. and Mrs. Ned Gross, 10 Merton Crescent.

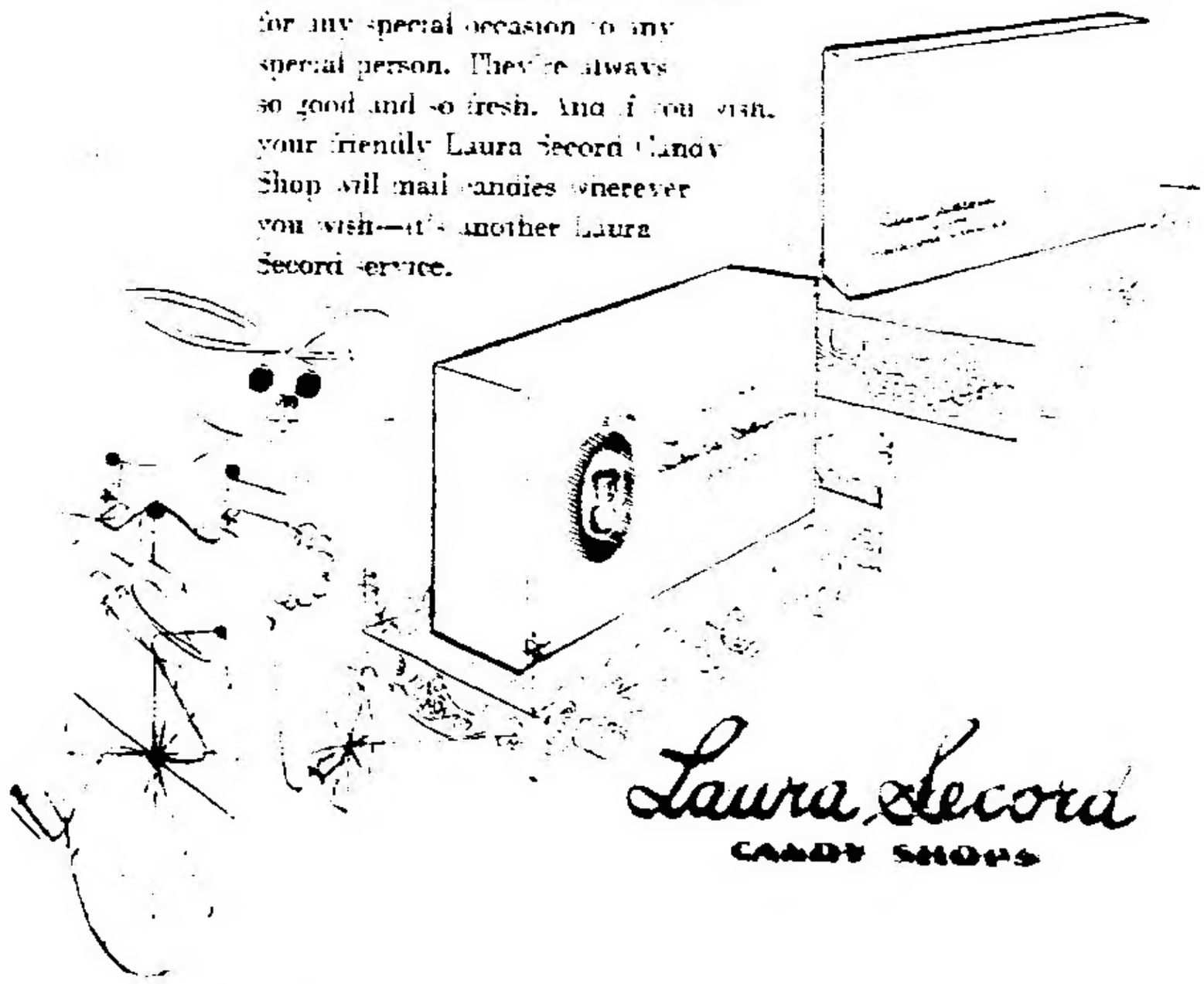
THE MONTREAL CENTRE BRANCH
(Jewish Agency)
of
THE EMPIRE LIFE INSURANCE COMPANY
UNIVERSITY TOWER — ROOM 912 — UN 6 [illegible]

Associated with Mr. Shore, as representatives are:
Leo Adler - Ben Charney - Harry Cutler - Ruby Eisenstat - Hy Gillman - [illegible]
Branch Secretary - Mrs. C. White

Miss [illegible] Wolkowitz, Edgecliffe Avenue, Montreal, was Miss Joan Kaufman, daughter of Mr. and Mrs. Solomon Kaufman, Park Avenue. Mr. Wolkowitz is the eldest son of Mr. and Mrs. David Wolkowitz, Westerly Avenue. Miss [illegible] Wolkowitz is in the graduating year in the Faculty of Arts at McGill University.

always the
FAVOURITE
with everyone

You'll know you're right when you give delicious Laura Secord Candies for any special occasion to any special person. They're always so good and so fresh. And if you wish, your friendly Laura Secord Candy Shop will mail candies wherever you wish—it's another Laura Secord service.



Laura Secord
CANDY SHOPS

The HANDSOME WAITER says

Treat your

THIRST

to a

"CINCI"

SERVE

Cincinnati Cream

Canada's

Finest

LAGER

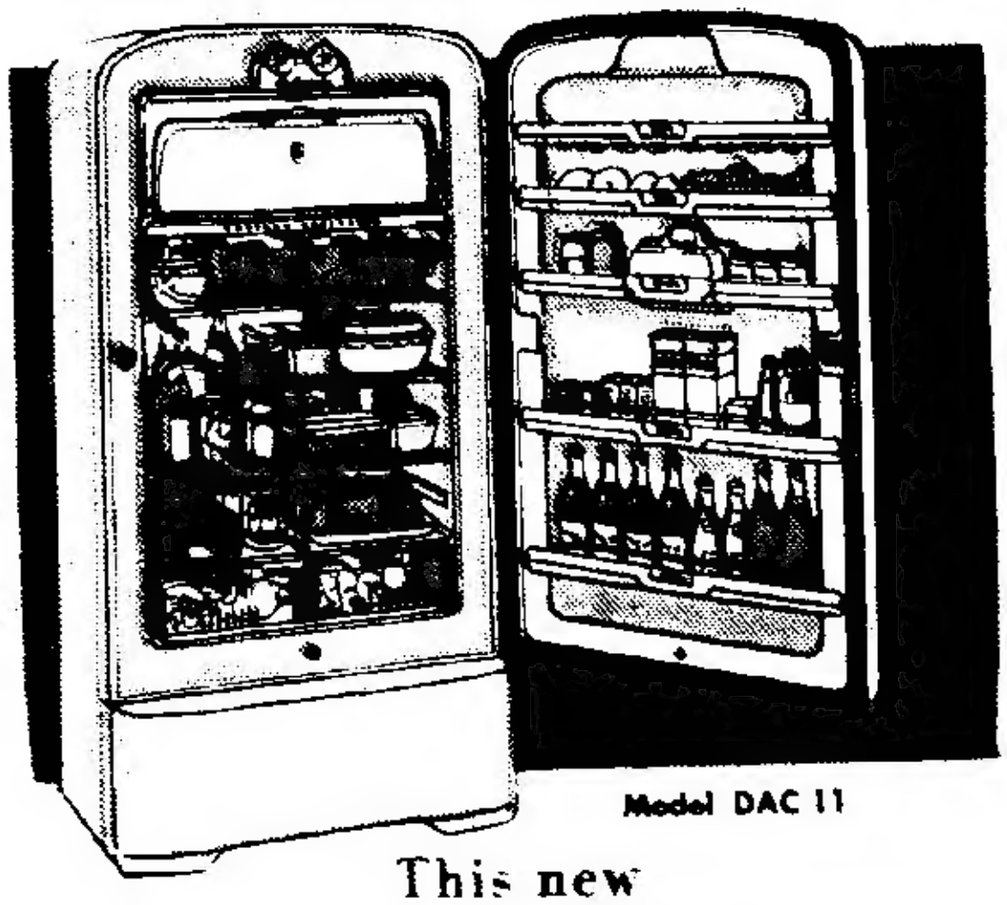
BEER

Cincinnati Cream

CANADA DRY CORP.

Mrs. Irving Cohen was Miss Rina Myers, only daughter of Mr. and Mrs. Max Myers, 5951 Clanranald Avenue, Montreal. Mr. Cohen is the son of Mr. and Mrs. Joseph Cohen, 5295 Clark Street.

You Never Defrost—Ever!



Model DAC 11

This new

CROSLEY *Shelvador*

defrosts itself

• Now, you never do anything with the Crosley Shelvador but use and enjoy it. Every night your Crosley turns off *automatically* and in just a few minutes the day's accumulation of frost is melted, runs off and is evaporated. Then the unit turns on — nothing to wipe — nothing to empty! No fuss — no muss — no bother.

Come in, see the new Crosley Shelvador, the most beautiful refrigerator in the world. There's extra elegance in the new "Bold-Look" interior. Convenient shelves recessed in the door provide extra storage space in front — at right — in reach — for "convenience sized" full width freezer, Butter-Safe, Meat Drawer and the large Hydrator. Visit our showrooms soon. There's a complete line of Crosley Shelvadors suited to your particular needs at a new, low price!

Crosley Shelvador Refrigerators are made and distributed in Canada by Crosley Limited, Windsor, Ont.

COSMOPOLITAN HOUSE FURNISHERS

EMERY AND ARTHUR SCHECTER

Lachine Factory Showroom

606 St. Louis St., Lachine — Tel. Nelson 5-0556

Sandra, aged six, and Irwin, three, are the children of Mr. and Mrs. Manuel Pencer, 5252 Park Avenue, Montreal; grandchildren of Mrs. S. Steinberg, 5912 Mountain Sights Avenue, and of Mrs. D. Pencer, 3121 Henri Julien Street.

the most wonderful dry cleaning care ever developed!

GOLD CREST

Gold Crest dry cleaning is another big step forward in improved service. It is the latest result of years of research, always for improvement. Our goal was a more dependable cleaning process that would produce longer-lasting improvement over ordinary methods. Another example that could be mentioned is Gold Crest Invisible Service. Ask us about it.

HERE'S WHAT WE PROMISE AT NO EXTRA COST TO YOU!

- SPOT AND STAIN ANALYSIS
- GENTLE ACTION CLEANSING
- 2-POINT INSPECTION
- SLEEVES AND APPEL HANG-FOLDED
- FREE MINOR REPAIRS
- [illegible] PRESSED
- [illegible]

DELIVERED TO YOUR DOOR IN [illegible]

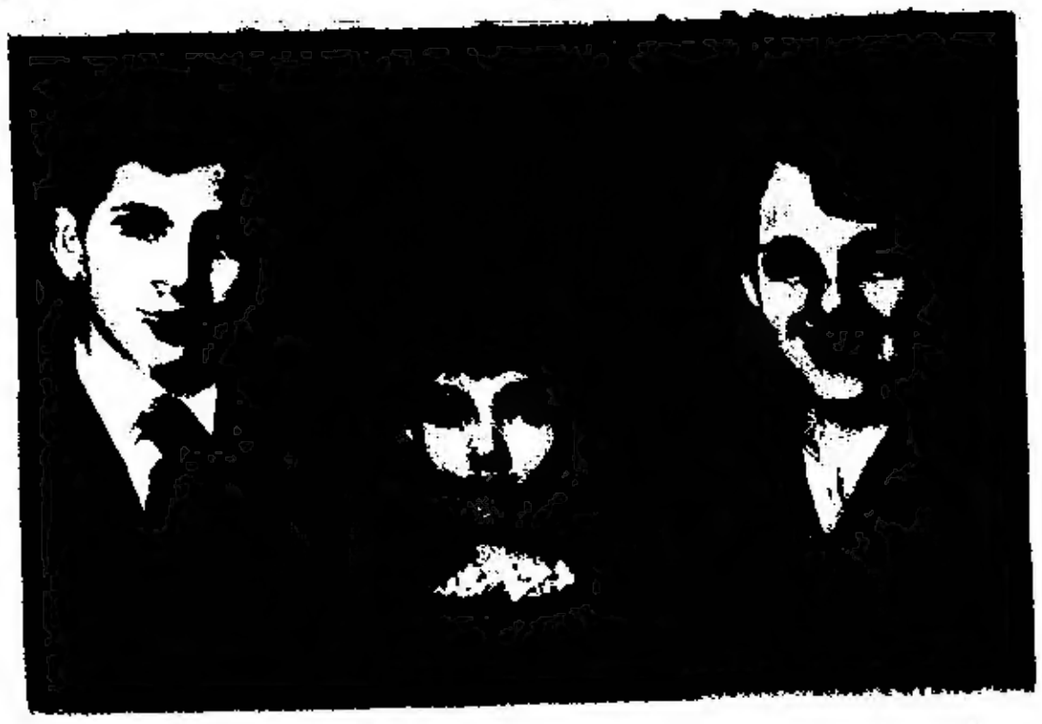
50 [illegible]

MONTREAL'S LARGEST LAUNDRY

WILBANK 5121

OR PHONE YOUR LOCAL [illegible]

toilet



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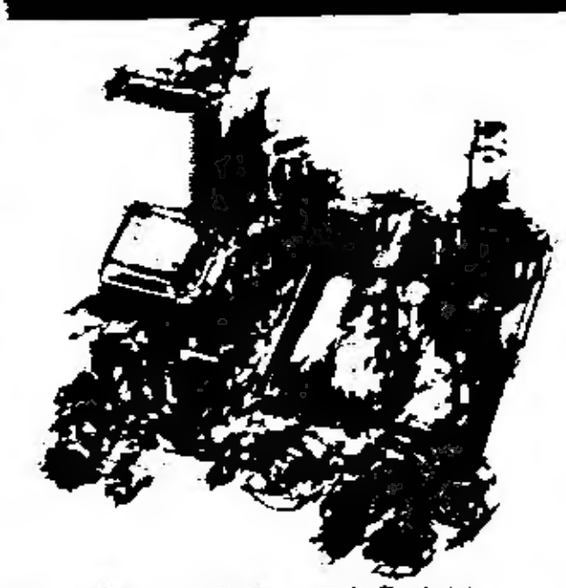
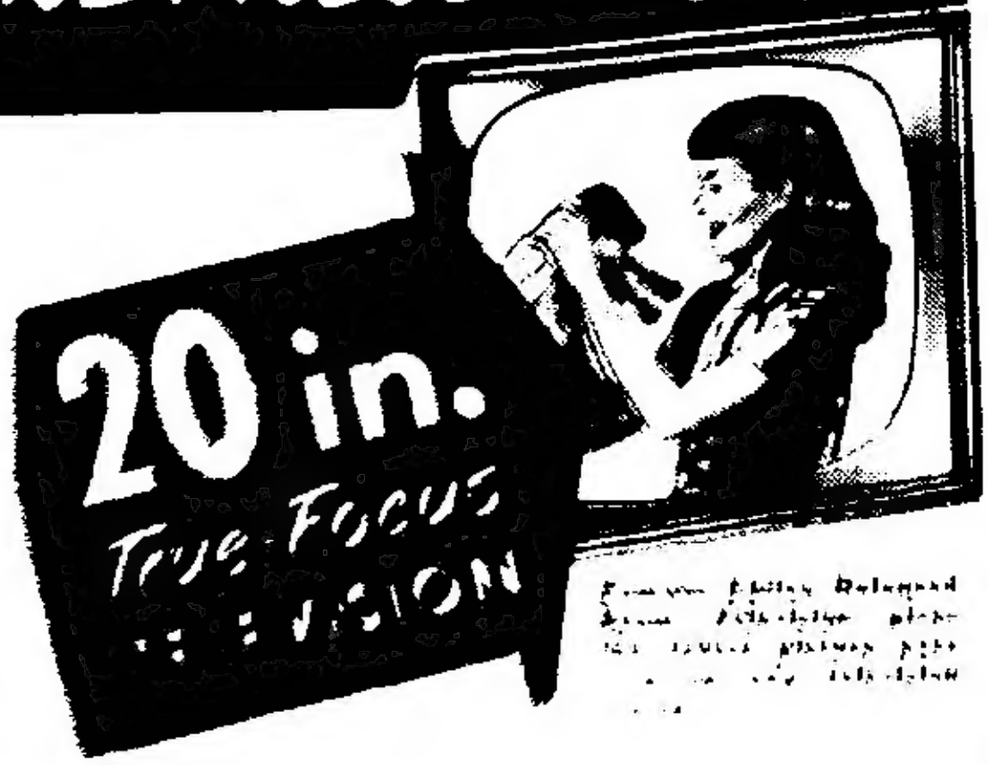
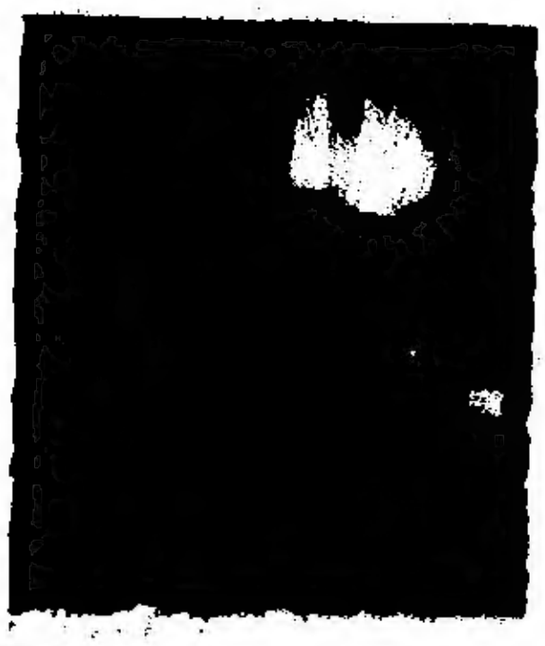
is the first choice
FOR QUALITY and
"FRINGE AREA RECEPTION"

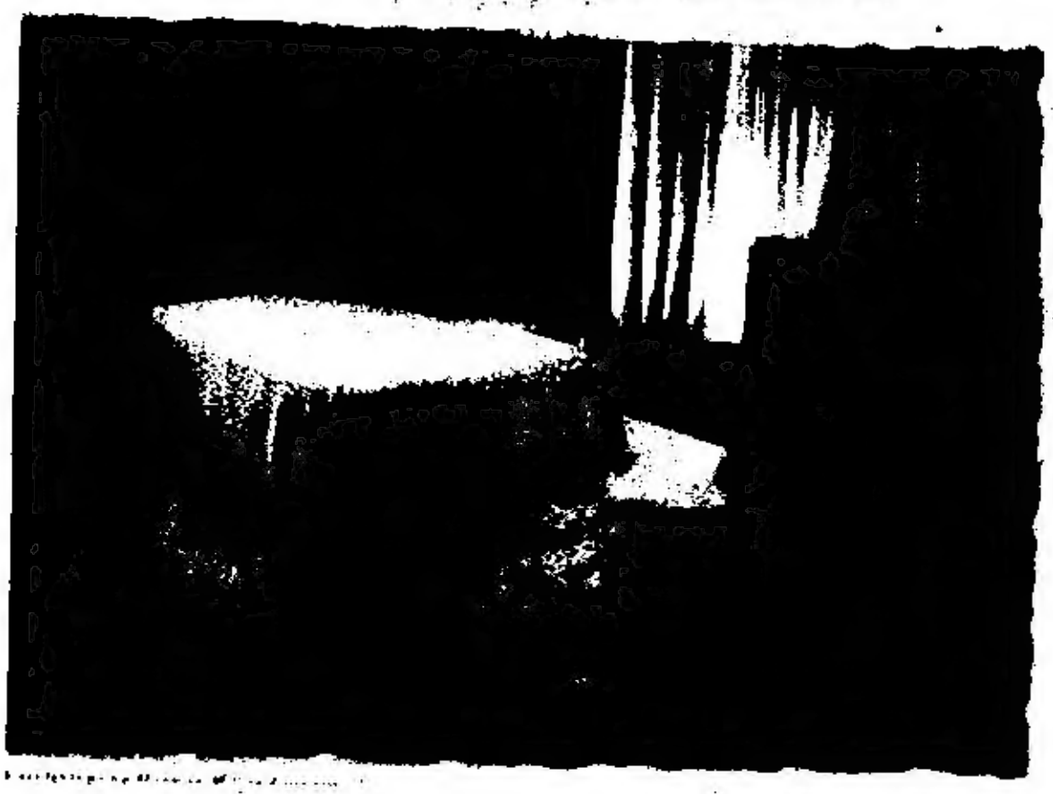




PHILCO 4016C



MATCHLESS



[illegible]

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Gentlemen: Please send me free illustrated booklet showing AMTICO [illegible]

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ADDRESS_____

CITY PROVINCE

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These keys unlock

GREATER VALUE FOR YOU IN '52!

HERE are the five new cars General Motors offers you for '52. Each has a famous name of its own: Chevrolet, Pontiac, Oldsmobile, Buick, Cadillac. Each has its own personality in styling, appointments, features, power.

But all enjoy an advantage which stems from the research into better ways to do things—the testing of everything from the integrity of metal to the soundness of design—the broad knowledge of engineering and manufacturing methods which General Motors provides. The results, as you will discover, are comfort, convenience, performance unknown a few years ago.

Each year witnesses new advances—and we believe you will find these newest cars, now readied for the market, the finest we have built thus far.

We invite you to see them now at your local GM dealer's—and you will know why "your key to greater value" appears on the key of every car.

GENERAL MOTORS *Your Key to Greater Value*

PRODUCTS OF CANADA . . . OSHAWA, ONT.

M52-GM-18

—Graphic Artists

Mrs. Bernard Zion Lande, right, of Denver, Colorado, was Miss Betty Jane Freeman, daughter of Mr. and Mrs. Sidney Freeman, 73 Strathearn Road, Toronto. Mr. Lande is the son of Mr. and Mrs. Israel Lande, of Denver.

Mrs. Samuel Zeldin, left, 279 Winnett Avenue, Toronto, was Miss Esther Lillian Steinberg, daughter of Mr. and Mrs. Harry Steinberg, 838 Shaw Street. Mr. Zeldin is the son of Mr. and Mrs. Harry Zeldin, 249 Brunswick Avenue.

—Ballard and Jarrett

—Robert McMichael

Mrs. Jack Cooper, right, 2550 Bathurst Street, Toronto, was Miss Frances Gloria Fine, daughter of Mr. and Mrs. David Fine, 30 Brunswick Avenue. Dr. Cooper is the son of A. Cooper, 14 Borden Street, and the late Mrs. A. Cooper.

Mrs. Harry Gallinger, of Hamilton, Ont., was Miss Sally Rubenstein, daughter of Mr. and Mrs. H. Rubenstein, 321 Palmerston Boulevard, Toronto. Mr. Gallinger is the son of Mrs. M. Gallinger, of Windsor, Ont.

—Robert McMichael

THE FINEST AUTOMOTIVE SERVICE ...GORRIES

The finest automotive service — anywhere in Canada! From the moment you park in Gorrie's roomy new Customer Reception Area till you drive out in a car that's purring, you get an automotive service that can't be beaten. Gorrie's famed mechanics — factory-trained and kept right up to date on the latest automotive methods — work with the newest, most modern equipment — the finest service facilities there are. If your repair job calls for replacement parts, those parts are guaranteed for 90 days or 4,000 miles — a guarantee of satisfaction. So, next time your car needs repairs — night or day — give it the best, it costs no more.

A. D. GORRIE & CO. LTD.

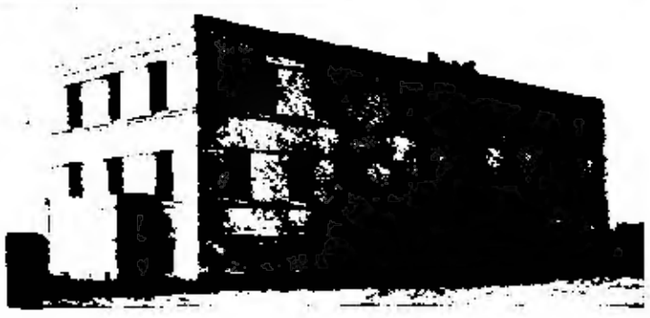
28 GERRARD ST. E., TORONTO EMpire 4-9171

Canada's Largest Chevrolet-Oldsmobile Dealer

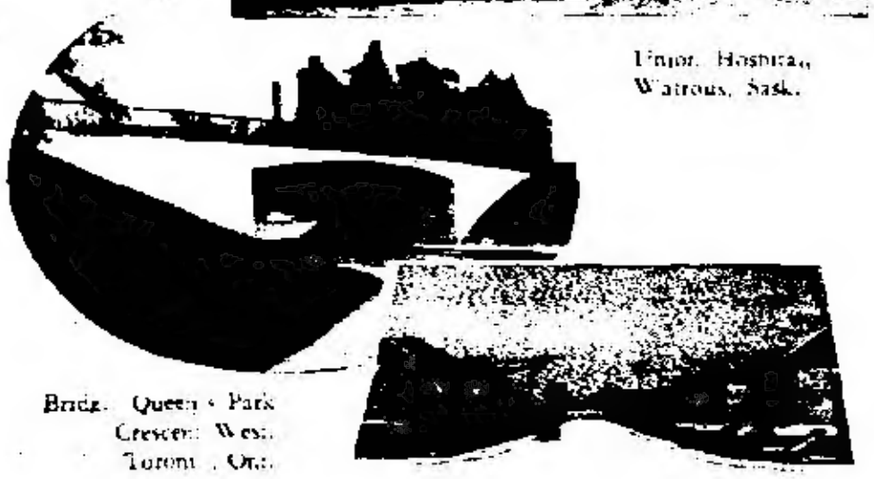
CONCRETE will build it better

Homes and hospitals, highways, industrial buildings, bridges any and every building project can be built better with durable fire-safe concrete. Moderate first cost and low over-the-years maintenance assure full value for your building dollar.

Storage Tanks, Niagara Falls, Ont.



Union Hospital, Watrous, Sask.



Bridge, Queen's Park Crescent West, Toronto, Ont.

Street paving, Hampstead, P.Q.

Residence, Town of Mount Royal, P.Q.

B330

CANADA CEMENT COMPANY LIMITED

CANADA CEMENT COMPANY BLDG., PHILLIPS SQUARE, MONTREAL

—Scotch Studio

Frances Mildred, aged seventeen, is the eldest daughter of Mr. and Mrs. Zelig M. Ropoport, 5017 Victoria Avenue, Montreal; sister of Evelyn, aged seven; and Vivian, fourteen; granddaughter of Mr. and Mrs. M. Levitt, 5362 Clark Street; and of the late Mr. and Mrs. R. Ropoport, of Montreal.

Barney Ralph, below, aged three, is the son of Mr. and Mrs Louis Krause, 5760 Darlington Avenue, Montreal; grandson of Mr. and Mrs. George Weiner, de Vimy Avenue; and of Mrs. H. Crouss, Mackenzie Avenue, and the late H. Crouss.

—Studio Terre Lione

—Studio Terre Lione

Harriet Ann, below, aged nearly four, is the daughter of Mr. and Mrs. Jack Feb, 4946 Kent Avenue, Montreal; sister of Arlene Ruth; granddaughter of Mrs. H. Barsky, 5400 Durocher Avenue, and the late Harry Barsky.

—Studio Terre Lione

Deborah Mona, left, aged nineteen months, is the daughter of Mr. and Mrs. Mark Golub, 5816 Durocher Avenue, Montreal; sister of Phyllis Laura, aged fifteen; Blossom, nearly thirteen; Barbara, nearly eight; and Ronald, nearly seven; granddaughter of Mr. and Mrs. Hyman Wolofsky, Durocher Avenue; and of Harry Golub, Villeneuve Street West, and the late Mrs. Golub.

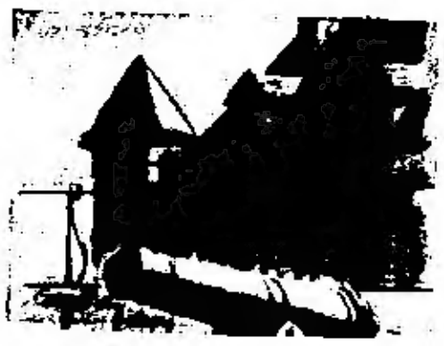
Allen Harvey, aged two, is the son of Mr. and Mrs Sam Melamed, 8136 Wiseman Avenue, Montreal, grandson of Mr. and Mrs. Nat Gotlieb, 5593 St Urbain St., and of Mr. and Mrs Max Melamed of McEachran Avenue, great-grandson of Mr. and Mrs M. Gotlieb, 56 Duluth Street W., and of Mr. and Mrs F. Melamed, 1484 St. Lawrence Boulevard.

Vous êtes les

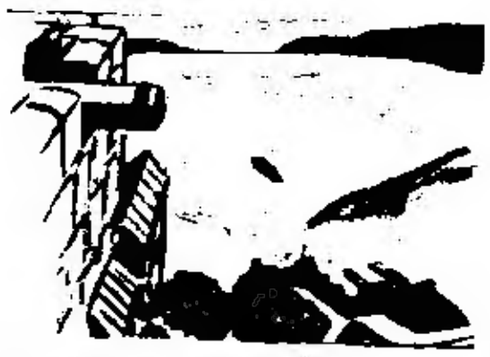
Bienvenus...

Québec

LA PROVINCE FRANÇAISE DU CANADA



Welcome, indeed, Mesdames et Messieurs! We, of La Province de Quebec, look forward with genuine pleasure to greeting you as our guests. We are sure you will enjoy the relaxation, the gracious living of our lovely and historic old province. For, amid the upheavals of modern times, we have been able to retain the tempo, the



true atmosphere of Old France in America.

Here, we have cities and towns as up-to-the-minute as todays' newspaper. But we have others whose venerable spires, peaked roofs and quaint streets and places look back to the days of the Kings of France and the Court of Versailles: to fearless

voyageurs and heroic missionaries who carried civilization and the fleur-de-lis to the far-flung corners of all North America.

Our shrines and battlefields, our sea

and lake bathed mountains, our forests and streams, our glens and glands our very way of life, all beckon to you, to everyone who passes our picturesque portals to enjoy a French-Canadian vacation.

In town and country alike, enjoy the comfort which is yours at its best hotels, or smaller hostelries and pensions, also typically French...

Uncounted thousands of lakes gleam like jewels amid the unspoiled forests of La Province de Quebec. Here every kind of fish abound to test the angler's skill. Game specialist trout

in the clear, ice-cold streams rush-ing down the mountain sides. Land-locked salmon in Lake Kempt, ama-gog, ouananiche and sturgeon in Lake St. John, lake trout in the beautiful lakes of the Laurentians, salmon in

the many rivers falling into the St. Lawrence in the North Shore and in Gaspe. Jack fish nearly everywhere. [illegible] strange [illegible]

Provincial Publicity Bureau [illegible] Quebec [illegible]

LA PROVINCE DE Québec

For help planning your vacation, for map and illustrated booklets, write the Provincial Publicity Bureau, Parliament Buildings, Quebec City, Canada or 48 Rockefeller Plaza, New York City 20.

Speckled trout...
The thrill of the day's catch—
the clean taste that's unforgettable
—for this, fishermen come thousands
of miles to Canada every year.

Seagram TELLS THE WORLD

"Tr clean taste... back to Canada"

...Canada" and you think of ...teeming ... ...unspoiled farms and ... It seems only natural then ... ...an especially clean ... ...many of the good things ... ...favoured land."

* * *

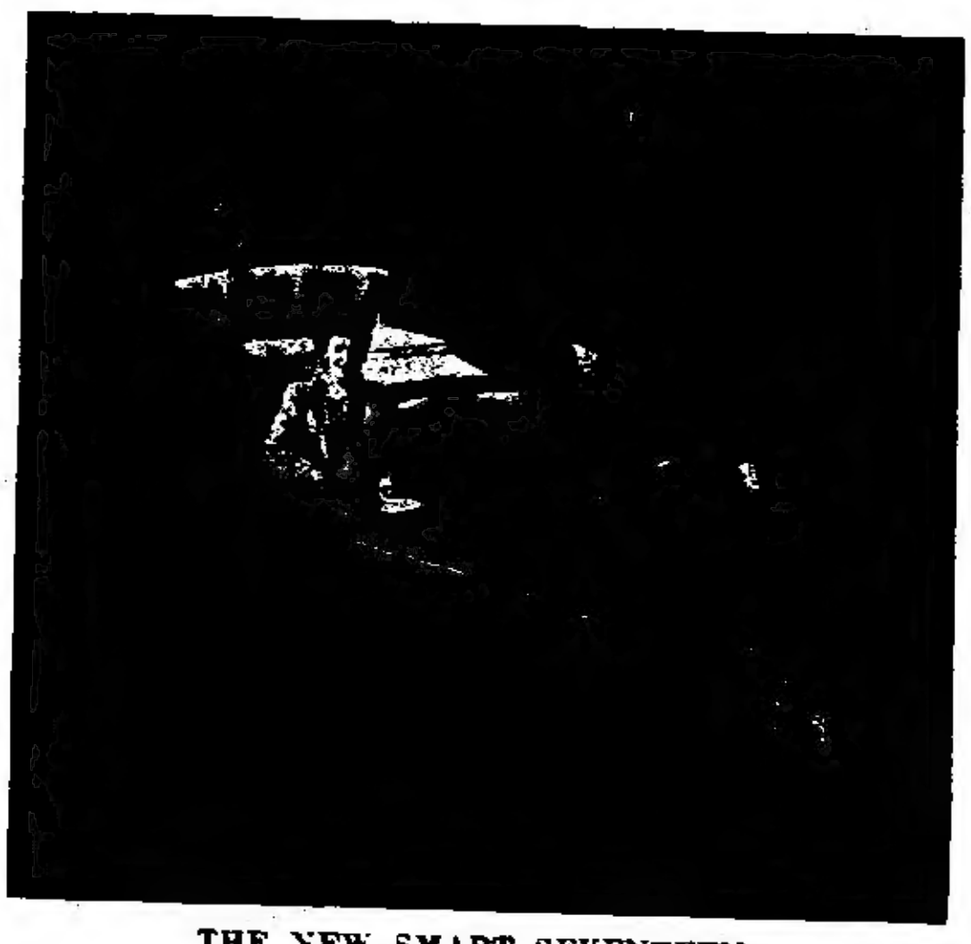
The above illustration and text are from an advertisement now being published by The House of Seagram throughout the world—in Latin America, Asia, Europe, and Africa. This is one of a series of advertisements featuring Canadian scenes and Canadian food specialties. They are designed to make Canada better known throughout the world, and to help our balance of trade by assisting our Government's efforts to attract tourists to this great land.

The House of Seagram feels that the horizon of industry does not terminate at the boundary of its plants; it has a broader horizon, a farther view—a view dedicated to the development of Canada's stature in every land of the globe

The House of Seagram

Members of the executive committee of the Young Women's Division, United Jewish Appeal, 1952, of Toronto, are, standing, left to right: Mesdames David Krangle, 369 Avenue Road; David Kofman, 221 Hillhurst Boulevard; Irwin Lightman, 11 Warwick Avenue; Melvin Matrus, Sarnac Boulevard; Benjamin Gross, 50 Parkhill Road; Daniel Lipman, 34 Strathearn Boulevard; David Wodlinger, 291 Glengrove Avenue West; Harold Fink, 31 Ridgevale Drive, co-chairman of general canvass Young Women's Division; David Shanoff, 1192 Avenue Road; Seated, left to right: Mesdames Bert Fine, 60 Lord Seaton Road; William Grushcow, 26 Shelborne Avenue, co-chairman of general canvass, Young Women's Division; Frank A. Silverman, 26 Alexandra Wood, chairman, Women's Division; William Menkes, 615 Castlefield Avenue, chairman, Young Women's Division; Mark Gross, 1598 Bathurst Street; William Tator, 50 Lord Seaton Road.

TWO NEW OUTSTANDING STOCK RUNABOUTS



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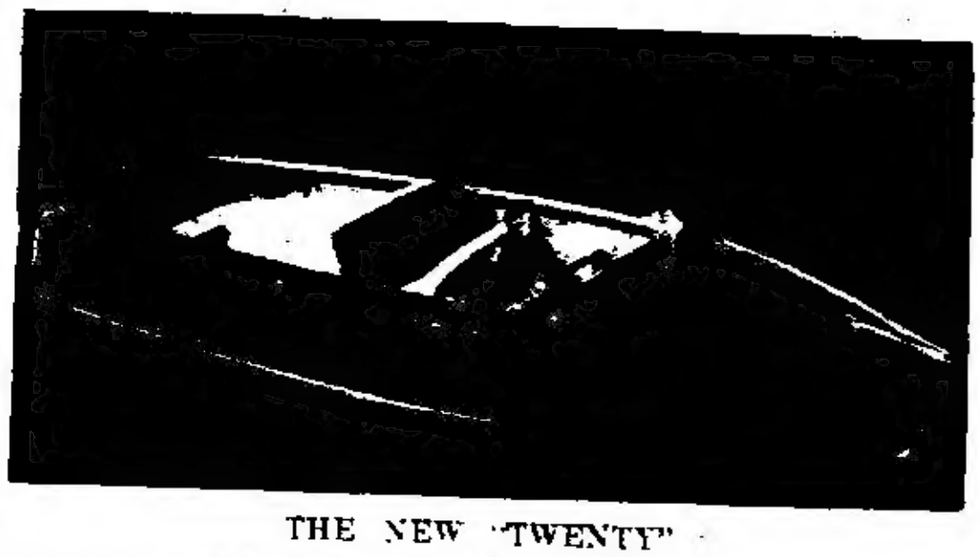

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SPECIFICATIONS IN BRIEF

Length 20'. Beam 7' 3". Draft 18 in. Dak, B.C. Spruce and Mahogany construction. Double planked B.C. Cedar bottom. Mahogany side planking. Copper nail and brass screw fastenings. Mahogany decks. Optional power from 81 to 110 H.P. Speed 34 to 40 m.p.h.

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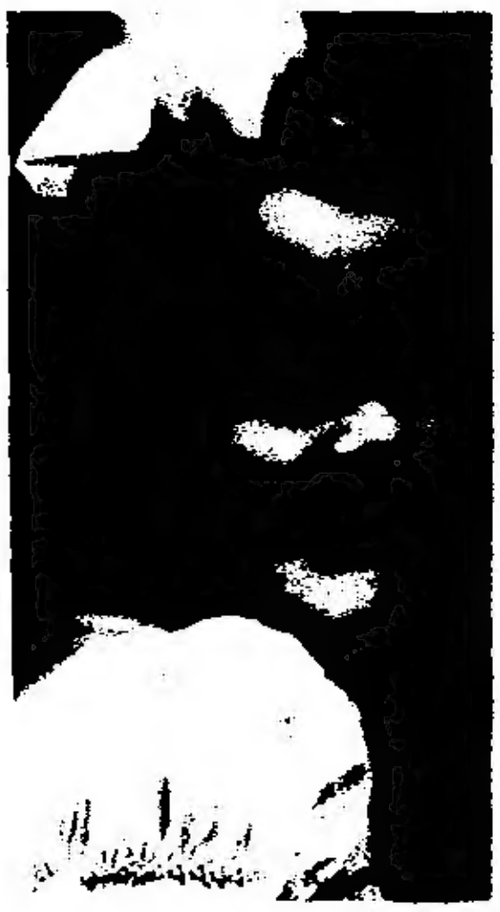
BY

DONNELLA MUDGE

NEW YORK



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SHOE &
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Three Rivers,
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Jewish friends on
the occasion of
THE PASSOVER

The Montreal Cottons Limited

Quebec

Mrs Harry Cornblum was Miss Ettie Guziker, daughter of Mr and Mrs Sam Guziker, 54 Burnside Drive, Toronto. Mr Cornblum is the son of Mr. and Mrs. Sam. Cornblum 708 Manning Avenue.

Mrs Samuel Sobel was Miss Phyllis Mintz, daughter of Mr. and Mrs. K. Mintz, 835 Stuart Avenue, Montreal. Mr. Sobel is the eldest son of Mr. and Mrs. Max Sobel, 5227 Ponsord Avenue.

Drummond Photos

Mrs. Sidney A. Segal, of Yonkers, N. Y., was Miss Sonya Lyon, Wolfe-Levisky, daughter of Mr. and Mrs. David M. Wolfe-Levisky, 5973 Wilderton Avenue, Montreal. Mr. Segal, the son of Mr. and Mrs. Louis Segal, of New York, was a B. Sc. degree from Long Island University, and an M. A. degree from Columbia University.

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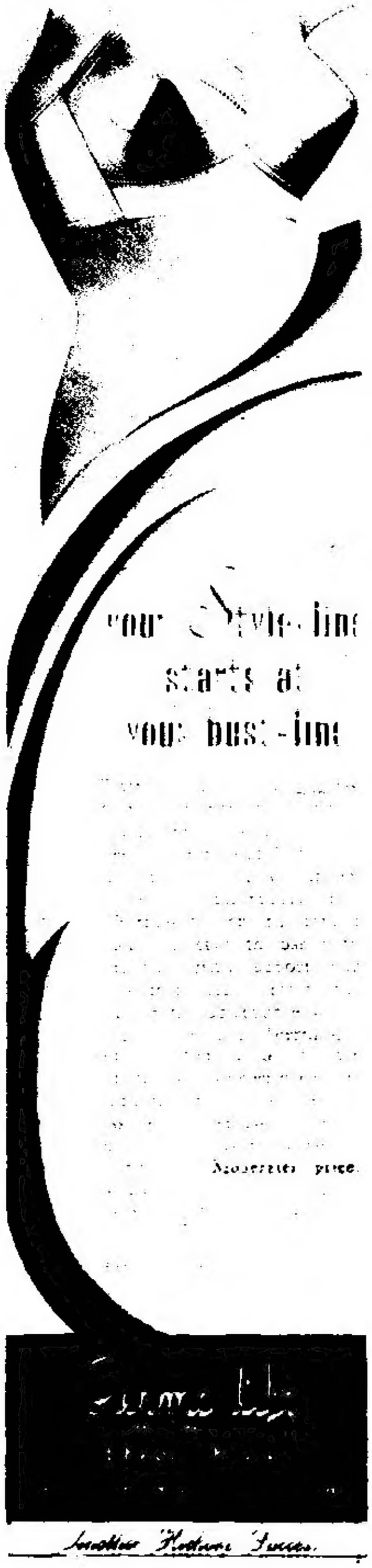
FAST SPARKLING RELIEF

FOR HEADACHE AND INDIGESTION

Try Refreshing-Tasting

BROMO-SELTZER

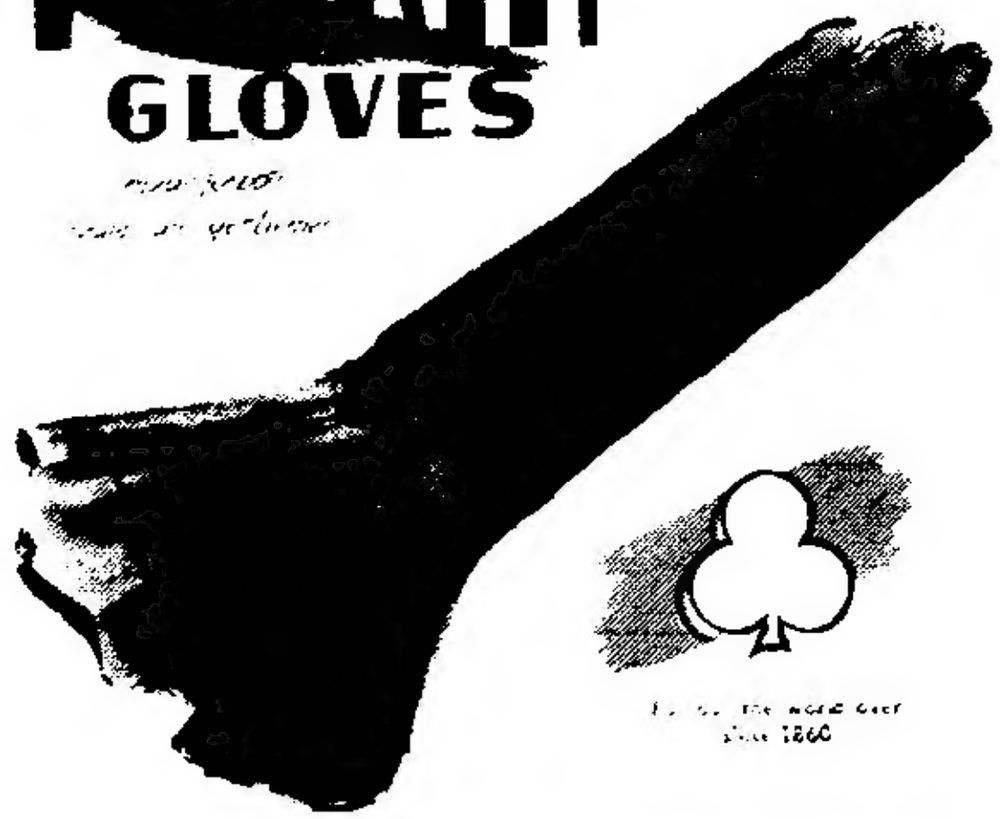
Mrs. Gerald Freeman, left, Lawrence Avenue West, Toronto, was Miss Adele Frieberg, daughter of Mr. and Mrs. Saul Frieberg, 349 Walmer Road. Mr. Freeman is the son of Mr. and Mrs. Max Freeman, 14 Ridelle Avenue.



Mr. Eric Gerling and Mrs. Bert Wagner, daughter of Mr. and Mrs. Walter Wagner, Wilmot Avenue, Toronto. Mr. Gerling is the son of Mr. Esther Gerling, 35 Robert Street.

your style-line
starts at
your bust-line

Another Feature Fuller



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With the simplicity and charm of the fl[illegible]

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DINNERWARE

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222 Bay St., Toron[illegible]

Mrs. Joseph H. Fox
875 Avenue Road, Toronto, was Miss Dorothy Katz, daughter of Mrs. Katz, 2780 Willowdale Avenue, Montreal, and the late David Katz. Mr. Fox is the son of Mrs. Benjamin Fox, 732 Avenue Road, Toronto, and the late Mr. Fox.

Mrs. Ralph Welikovitch, 3325 Van Horne Avenue, Montreal, was Miss Goldie Wiseberg, daughter of Mr. and Mrs. Harry Wiseberg, 8602 Birnam Avenue. Mr. Welikovitch is the son of Mr. and Mrs. Samuel Welikovitch, 6062 Hutchison Street.

Mrs. Arnold Cohen, 1350 Barclay Avenue, Montreal, was Miss Molly Weingarten, eldest daughter of Mr. and Mrs. Ben Weingarten, 4545 Hampton Street. Mr. Cohen is the elder son of Mr. and Mrs. Samuel Cohen, 5571 Clark Street.

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of outstanding home electrical appliances

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SILEX STEAM IRON

SILEX HEATING PAD

DOOR CHIMES

THE SILEX COMPANY LTD. ST. JOHNS QUE

BUY
DUNLOP
TIRES *NOW!*

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A&P
ESTABLISHED
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Mrs. Abe Baker (née Miss Sonnie Kalman), daughter of Mr. and Mrs. Samuel Kalman, 268 Benton Road, Toronto. Mr. Baker is the son of the late Mr. and Mrs. O. Baker.

Mrs. Abe Gojer (née Miss Rita Greenberg), daughter of Mr. and Mrs. Samuel Greenberg, 366 Eglinton Avenue West, Toronto. Mr. Gojer is the son of Mr. and Mrs. Abe Gojer, 56 Ascot Avenue, and the late Theodore Gojer.

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AND EVERY DAY

AT

A. & P.

FOR QUALITY FOODS

AT THE LOWEST

PRACTICAL PRICES

TORONTO & MONTREAL

Miss Penny Sussman, 4004 Parkhurst Street, Toronto, was host to Girls Service daughters of the week Miss Sussman, 3791 Bathurst Avenue, the Sussman

Right, Seymour David, aged thirteen; Mark Charles, four; and Ralph Marvin nine, with their mother, are the sons of Mr. and Mrs. Irving Steinman, 139 Portland Avenue, Sherbrooke Quebec; grandsons of Mr. and Mrs. Nathan Tokelman Westbury Avenue Montreal

Gerald, aged thirteen, is the son of Mr. and Mrs. Nathan Feifer, 15 Pagnuelo Avenue, Montreal; brother of Herbert, aged twelve; and Mark, nine, grandson of Mrs. P. Feifer, Esplanade Avenue, and the late P. Feifer, and of the late Mr. and Mrs. S. Schwartz

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Here's the Alarm with the Twenty-Four Hour Memory...

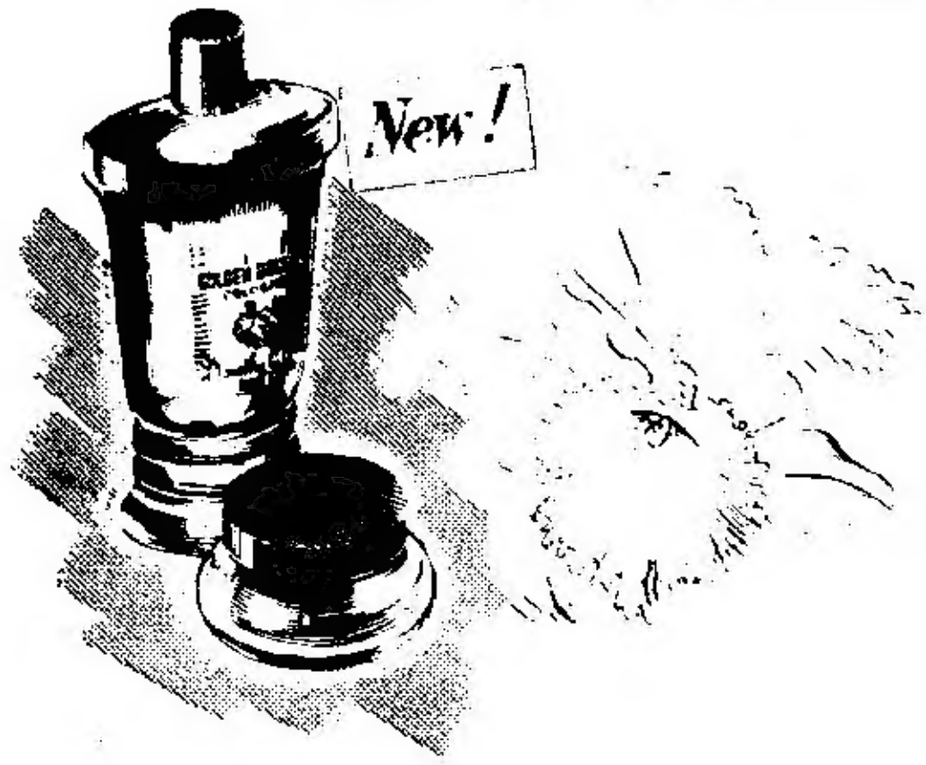
The Alarm Resets Itself!

SMITHS AUTOCAL

10/6

Dorothy Gray

Golden Orchid



a glamorous appealing fragrance

with the golden overtones

in the rare, rich, fresh and wearable

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Perfume	$2.00
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Sachet	$1.50
Sachet and Cologne Set	$3.00
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Dorothy Gray

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Mrs. Stephen Freedman, left, was Miss Lily Kolles. Mrs. David Horenfeldt, right, was Miss Rose Kolles, daughter of Mr. and Mrs. Harry Kolles, 166 Ava Road, Toronto. Mr. Horenfeldt is the son of Mr. and Mrs. B. Horenfeldt, 163 Ava Road. Mr. Freedman is the son of Mr. and Mrs. Louis Freedman, 61 Viewmount Avenue.

Dale Studio

Del Grande

Del Grande Shoe Co.

Limited

Holiday Greetings

to our Jewish friends and customers

Michael David, left, four, and Sheldon Russell, below, seventeen months, are the children of Mr. and Mrs. Nathan Solkovitch, 21 Fairleigh Crescent, Toronto; grandchildren of Mr. and Mrs. Max Katz, of Cleveland, Ohio, and of the late Mr. and Mrs. Lazarus Solkovitch

Nancy Susan, below, four, is the daughter of Mr. and Mrs. John Goldman, 21 Croydon Road, Toronto; sister of Stephen Kenneth; granddaughter of Mr. and Mrs. M. Goldman, 397 Spadina Avenue; and of the late Mr. and Mrs. Lazarus Solkovitch

Marvin, above, two, is the son of Mr. and Mrs. David Zweig, 245 Borden Street, Toronto; brother of Samuel and Jerry.

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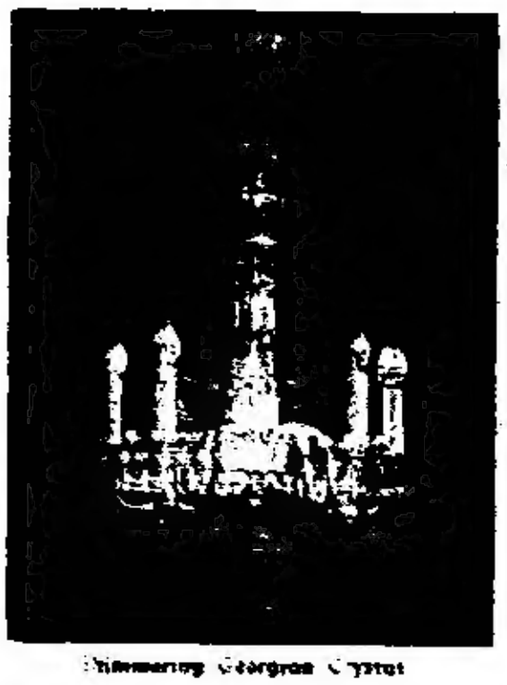
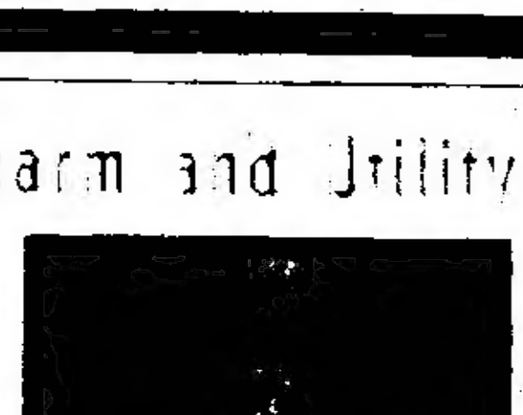


Shimmering Georgian Crystal



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BOBBIN
HOCKEY STICK
TURNERY

[illegible] Richard aged four and [illegible] aged [illegible] months are the sons of Dr. and Mrs. William F. Segal 1548 Draper Avenue. Thirteen grandsons of Dr. and Mrs. B. Halpern, Finch Street and of Mr. F. Segal of Dutton Street and the late Louis Segal [illegible]

[illegible]

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Mr. Norman Kaplan and Miss Sheila Magill, younger daughter of Mr. and Mrs. Hugh Magill, 302 Roland Avenue, Montreal. Mr. Kaplan is the eldest son of Mr. and Mrs. Philip Kaplan, 222 Roland Avenue.

Mr. Edward Berkowitch was Miss Marlene Lynda Orlin, younger daughter of Mr. and Mrs. Felix Orlin, 1026 Laurier Avenue West, Montreal. Mr. Berkowitch is the youngest son of Mr. and Mrs. Adams Berkowitch, 5925 Park Avenue.

—H. S. Adler

Small Accessories and Sportswear at Moderate Prices

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steady rolling heels

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THE HOME OF GOOD FOOD

AT A FAIR PRICE

G. A. BOULET LIMITED

BOULET
S

Gerald aged months two, and Shirley five six, are the children of Mr. and Mrs. Louis Silverberg 1215 Van Horne Avenue, Montreal; grandchildren of Mr. and Mrs. P. Klaman 51 Elbourn Street, and of Mrs. P. Zabludovsky Fanning Avenue.

Gordon, aged two years, is the daughter of Mr. and Mrs. Fred Weil, 37 Arnold Drive, Thornhill; niece of Lieut. granddaughter of Mr. and Mrs. P. Rosen, 19 Ridgewood Road, and of Mr. and Mrs. I. Weil, 263 Delaware Boulevard.

Sheldon Zelig shown, aged two and one-half, is the son of Mr. and Mrs. Louis Prager, 4930 Queen Mary Road, Montreal; grandson of Mr. and Mrs. Edel Prager, 5122 St. Urbain Street, and of Mr. and Mrs. Samuel Prager, 6191 Waverley Avenue.

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FLEETWING AVIATION

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DISTRIBUTORS OF ... GASOLINE

AND FUEL OILS

Mrs. Danny Hamsty and Miss Brenda [illegible] daughter of Mr. and Mrs. Joseph [illegible] 1952 Pesach Pageant. Mrs. Hamsty is the son of Mr. and Mrs. S. Hamsty [illegible]

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for Office and Home

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Dining room

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SECURITY LTD.

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BALLANTYNE KNOX [illegible]

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Williams

Robinson Shoe Co
Downtown

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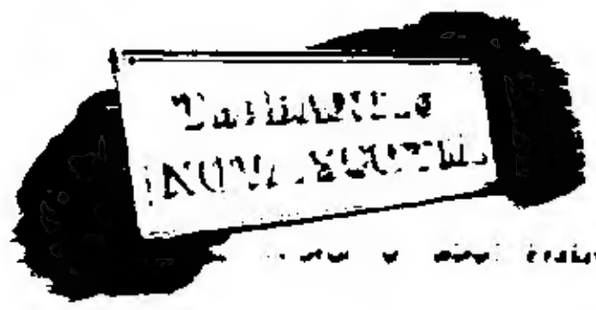
Mrs. Harry Bregman, left, 8 Goodwill Avenue Toronto, got Miss Beatrice Rochman daughter of Mr. and Mrs. Max Rochman, 510 Fairlawn Avenue. Mr. Bregman is the son of Mr. and Mrs. Max Bregman, 99 St. Annes Road

Mrs. Simcha Gershkoy, right, 347 Wilmot Park, Toronto was Miss Ida Wexler, daughter of Mr. and Mrs. Max Wexler, 2347 Bathurst Street. Mr. Gershkoy is the son of Mr. and Mrs. Israel Gershkoy, 99A Glen Grove Place.

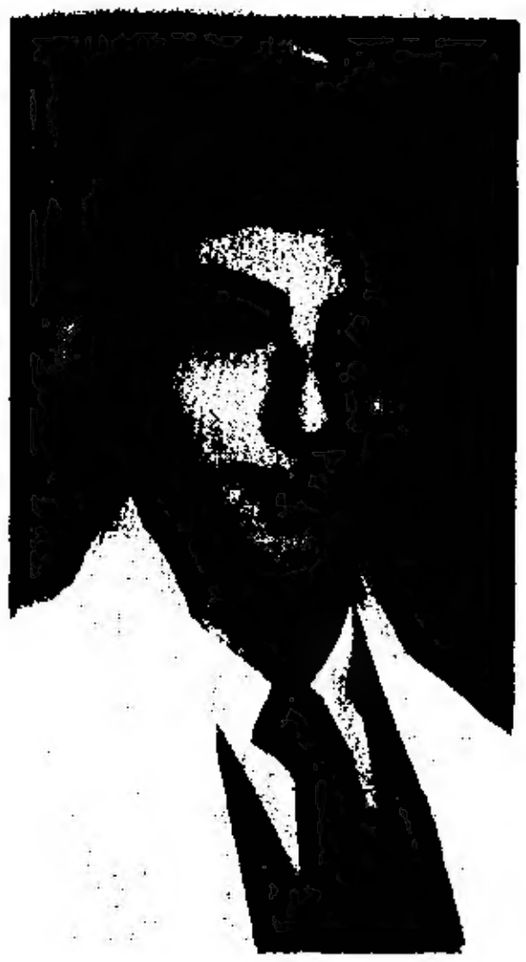
Lorie Fisenstat

make saving a habit at



El Producto

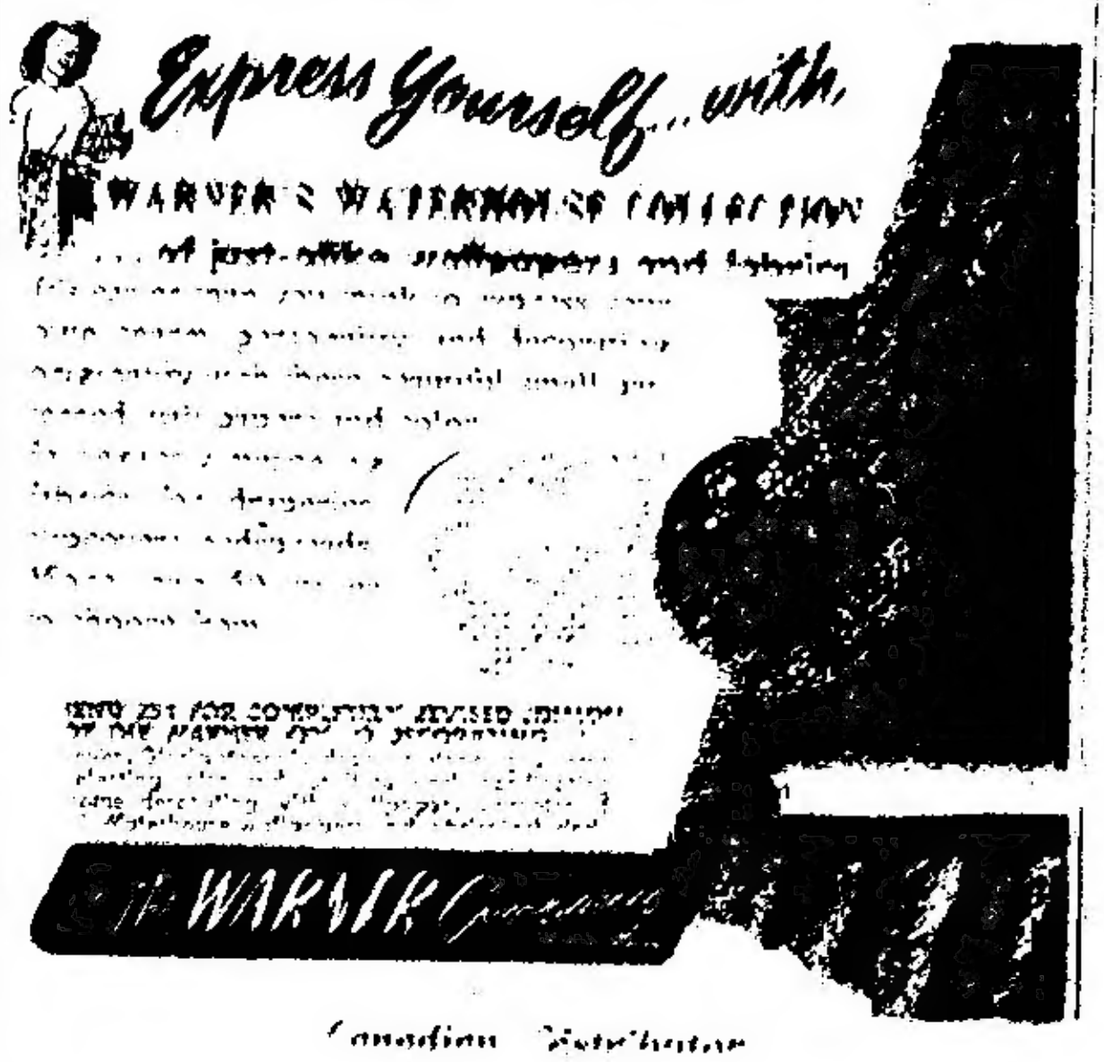
Montreal



Stanley, above, aged thirteen years, is the son of Mr. and Mrs. A. Keller, 691 College Street, Toronto; brother of Esther

Sheldon, above, aged thirteen, is the son of Mr. and Mrs. Louis Finkelstein, 6257 Deacon Road, Montreal; grandson of S. [illegible] Deacon Road, and the late Mrs. Laura [illegible] and of Mr. and Mrs. B. Finkelstein, 4720a Lacombe Avenue.

Gerald, below, aged thirteen years, is the son of Mr. and Mrs. Max Cooper, 135 Bathurst Street, Toronto; brother of Frances and Harvey; grandson of Mr. and Mrs. [illegible] Cooper, 192 Brunswick Avenue.



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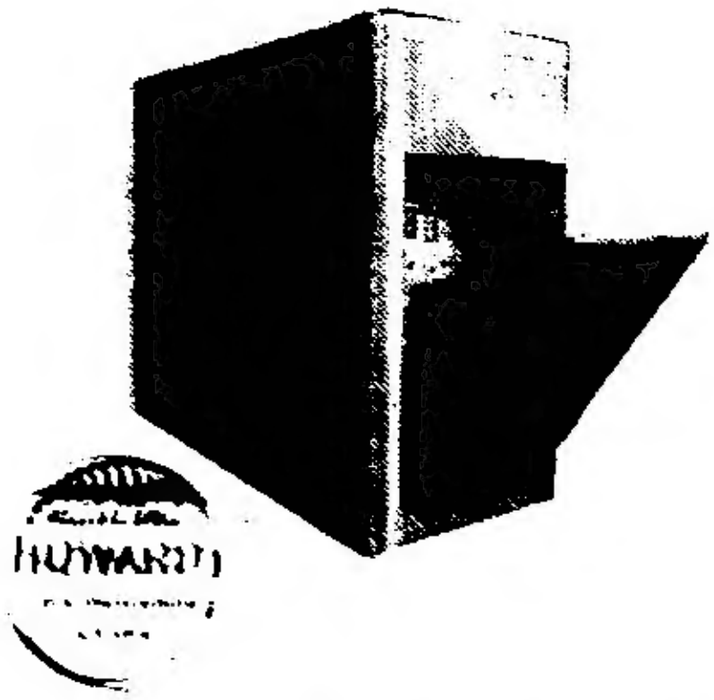

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Silverwood's Deluxe Ice Cream is a nutritious delicious food ... serve it often.

Silverwood's dairy products

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Judith, aged two and one half years, is the daughter of Mr. and Mrs. Jonathan Miller, 385 Wolmer Road, Toronto; sister of Ruth; granddaughter of Mr. and Mrs. George Spitz, 384 Wolmer Road, and of Mrs. Esther Miller of Manchester, England.

Debra Michael, aged one and one half years, is the son of Mr. and Mrs. Eric Spitz, 384 Wolmer Road, Toronto, grandson of Mr. and Mrs. George Spitz, 384 Wolmer Road, and of Mr. and Mrs. Herman Rosenthal, Fellis Avenue.

—Modern Studios

Michael, aged eight, Anne, below left, four, and Marlene Eleanor, right, two, are the children of Mr. and Mrs. Saul Klein, 4673 Hutchison Street, Montreal, grandchildren of the late Mr. and Mrs. Max Bubroff, of Montreal.

—Studio Tanto Limited

THE BANK OF TORONTO

Mrs. Sam Fisher, left, 31 Florence Avenue, Toronto, was Miss Evelyn Rich, daughter of Mr. and Mrs. I. Rich, 331 Bathurst Street. Mr. Fisher is the son of W. Fishman, 331 Euclid Avenue.

Mrs. Gerald Thau, Kelso, Sudbury, was Miss Barbara Hirsig, daughter of Mrs. Karen Schanker, Piedmont Avenue, Montreal, and the late Rudolph Hirsig. Mr. Thau is the son of Mr. and Mrs. Harry Thau, of Ottawa.

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In the world unprecedented year

1958

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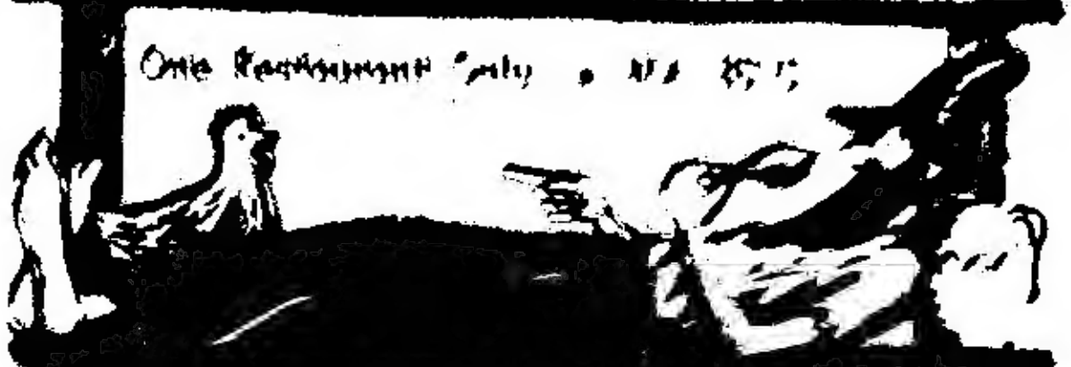
to all its patrons



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- EASE

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General Contractors

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[illegible]

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CIGAR BOXES

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Fancy wooden boxes for

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Holiday Greetings
To Our
Jewish Friends and Customers

PASSOVER GREETINGS

ST. LAWRENCE RUBBER
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Manufacturers of
HIGH QUALITY VINYLITE
AND RUBBER PRODUCTS

MOTORS GENERATORS
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to all our
friends and customers
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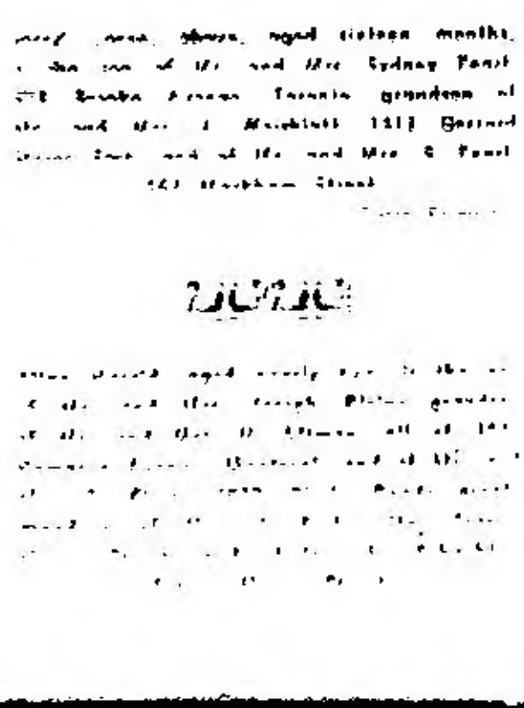
ROMAINE Estate



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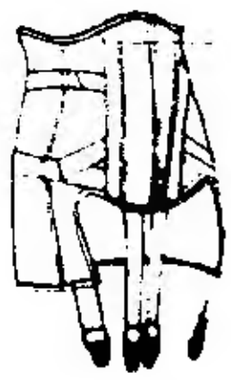

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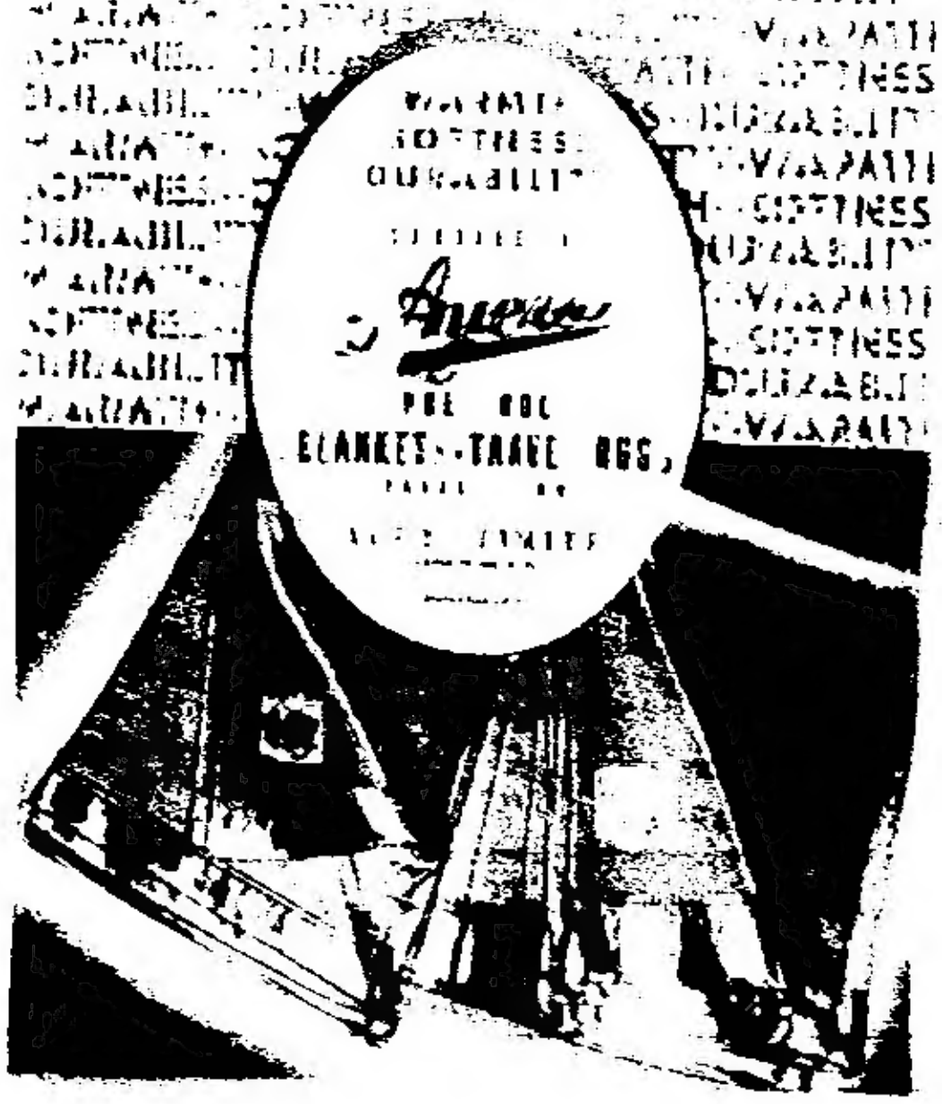

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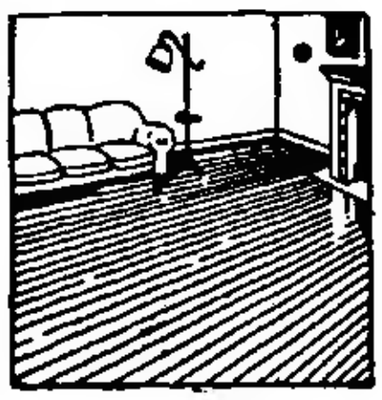

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— Bona Elsinore

Eleanor Brenda above aged two years, is the daughter of Mr and Mrs Morris Miller, 4605 Wellington Street, Montreal, granddaughter of Mr Bessie Wellington Street, and the late Mrs Bessie and Mrs Miller, formerly Mary Street, and of Mr Miller

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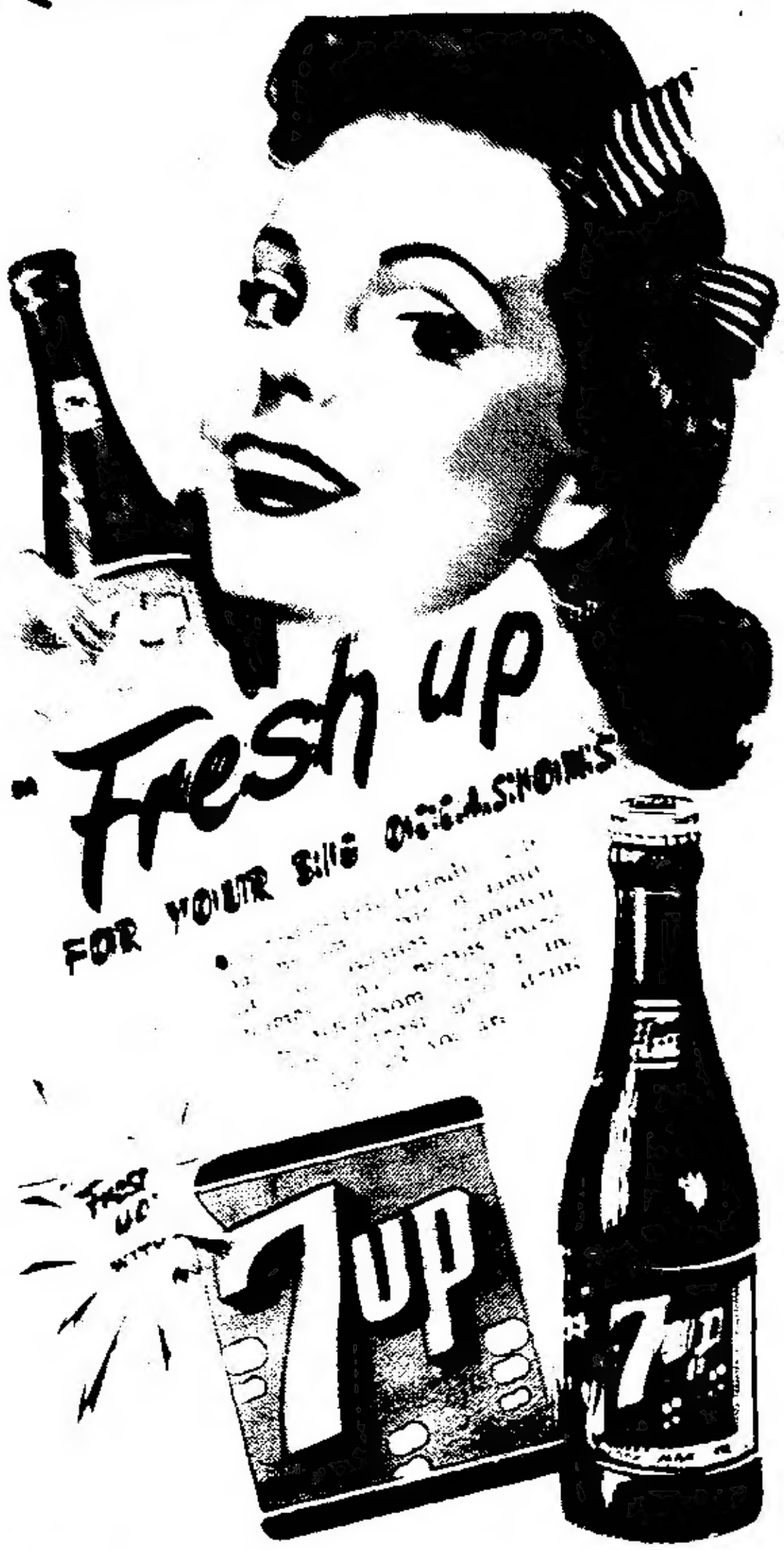

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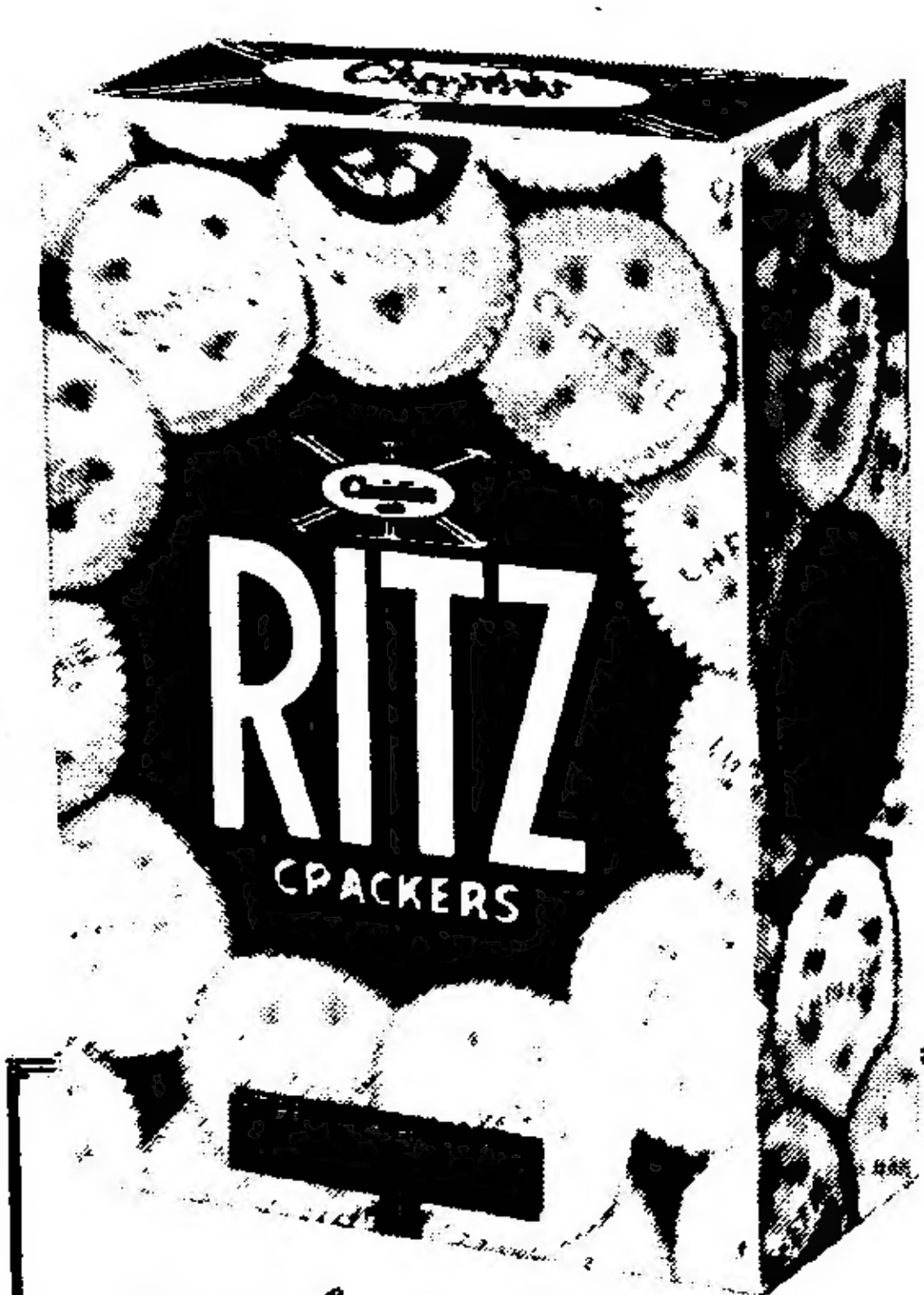

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Jeffrey, aged six years, and Andrea, aged two years, are the children of Mr. and Mrs. Sidney Paul, 12 Barclay Road, Toronto; grandchildren of Mr. and Mrs. Benjamin Sieger, of Buffalo, N.Y., and of Mrs. S. Paul, Dartmouth, Nova Scotia.

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Mr. and Mrs. Louis Marschorn, 4881 Victoria Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have lived here for over sixty years and were married in Montreal in 1901. They have two daughters, Mrs. I. M. Bombiger, Circle Road, and Mrs. S. I. Dunkle, Victoria Avenue; a son, Norbert J. Herschorn, Dupuis Avenue, and three grandchildren, Michael and Emily Bombiger, and Marlene Doublet. Mr. and Mrs. Herschorn marked their anniversary by donating a bursary to the School of Nursing, at the Jewish General Hospital in Montreal.

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Peter B., aged sixteen months, is the son of Dr. and Mrs. David T. Shizgal, 4465 Harvard Avenue, Montreal; brother of Elaine, aged five; grandson of Mr. and Mrs. Ruby Dash, 2840 Van Horne Avenue, and of Rev. T. Shizgal, 370 Edward Charles Street, and the late Mrs. Esther Shizgal; great-grandson of T. Kleiman, 4618 Jeanne Mance Street.

Studio Photo Bureau

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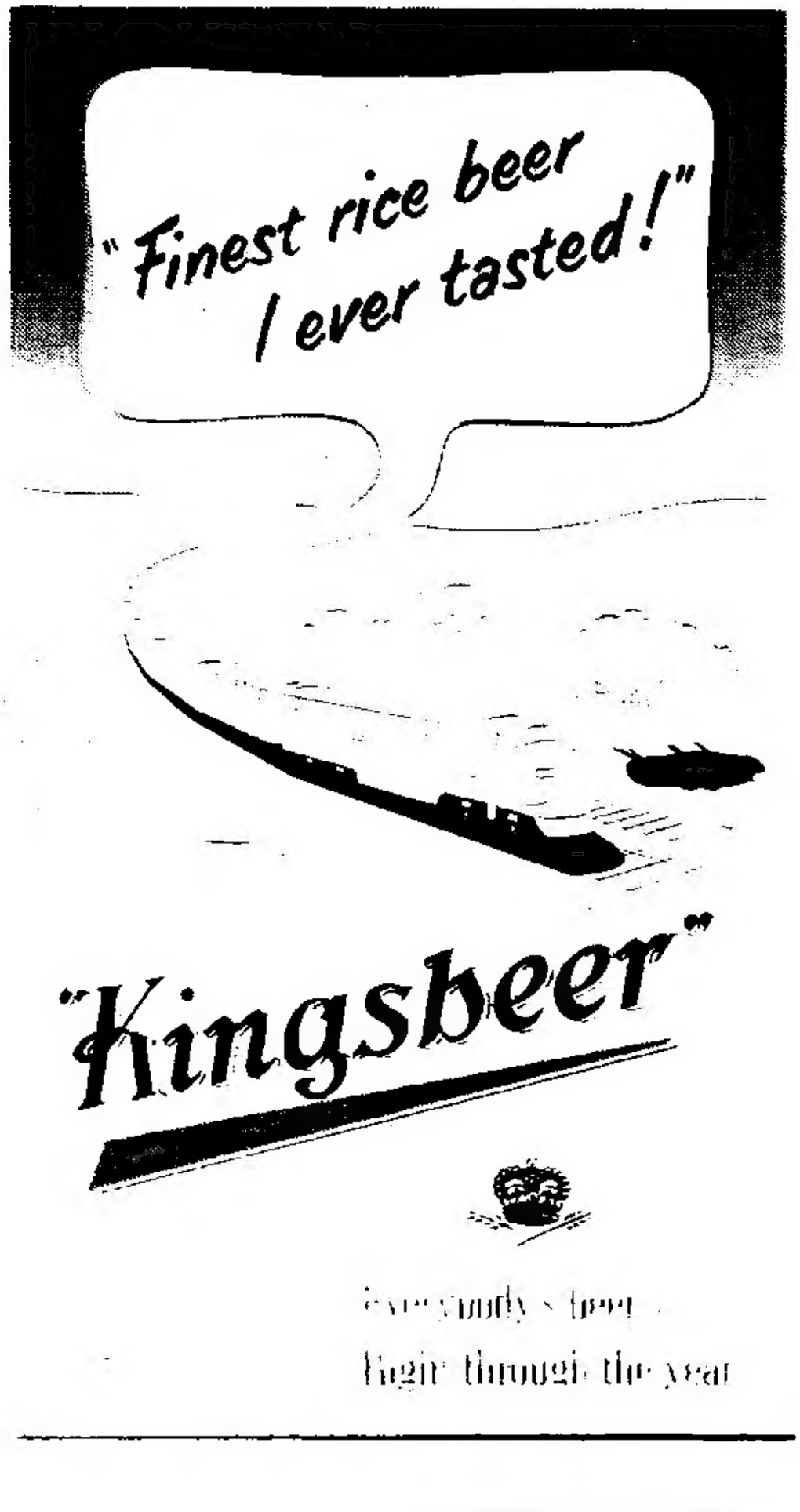
Sandra Gail, aged two, is the only daughter of Mr. and Mrs. Aaron Schwartz, 4725 Fulton Avenue, Montreal; granddaughter of Mr. and Mrs. S. Smith, 4787 Victoria Avenue; and of Mr. and Mrs. S. Schwartz, 7405 Outremont Avenue; great-granddaughter of Mrs. P. Shamis, of Chelsea, Mass.



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Mrs. Sidney Goldstein, above, 6090 Sovart Avenue, Montreal, was Miss Ruzena Schreiber, daughter of the late Mr. and Mrs. A. Schreiber, of Czechoslovakia. Mr. Goldstein is the son of Mr. and Mrs. Sam. Goldstein, 66 Villeneuve Street West. Mrs. Goldstein studied at La Romee College, in Lausanne, Switzerland

Mrs. Bernard Blumer, below, 5823 Decelles Avenue, Montreal, was Miss Janet Fram, only daughter of Mr. and Mrs. Philip Fram, 5550 Bradford Place. Mr. Blumer is the younger son of Mr. and Mrs. Lazar Blumer, 3415 Vendôme Avenue.

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Mrs. Sidney Hoffman, of Bloomington, Indiana, was Miss Anita S. Wasserman, daughter of Mrs. Beatrice Wasserman, 5630 Decelles Avenue, Montreal, and the late Bernard Wasserman, of Detroit, Mich. Mr. Hoffman is the only son of Dr. and Mrs. C. Hoffman, of Indianapolis, Indiana. Mr. and Mrs. Sidney Hoffman are students at the University of Indiana at Bloomington.

Mrs. Percy Dortman was Miss Sonia Hoffman, daughter of Mr. and Mrs. Morris Hoffman, Bude Street, Toronto. Mr. Dortman is the son of Mr. and Mrs. Max Dortman, 208 Brunswick Avenue.

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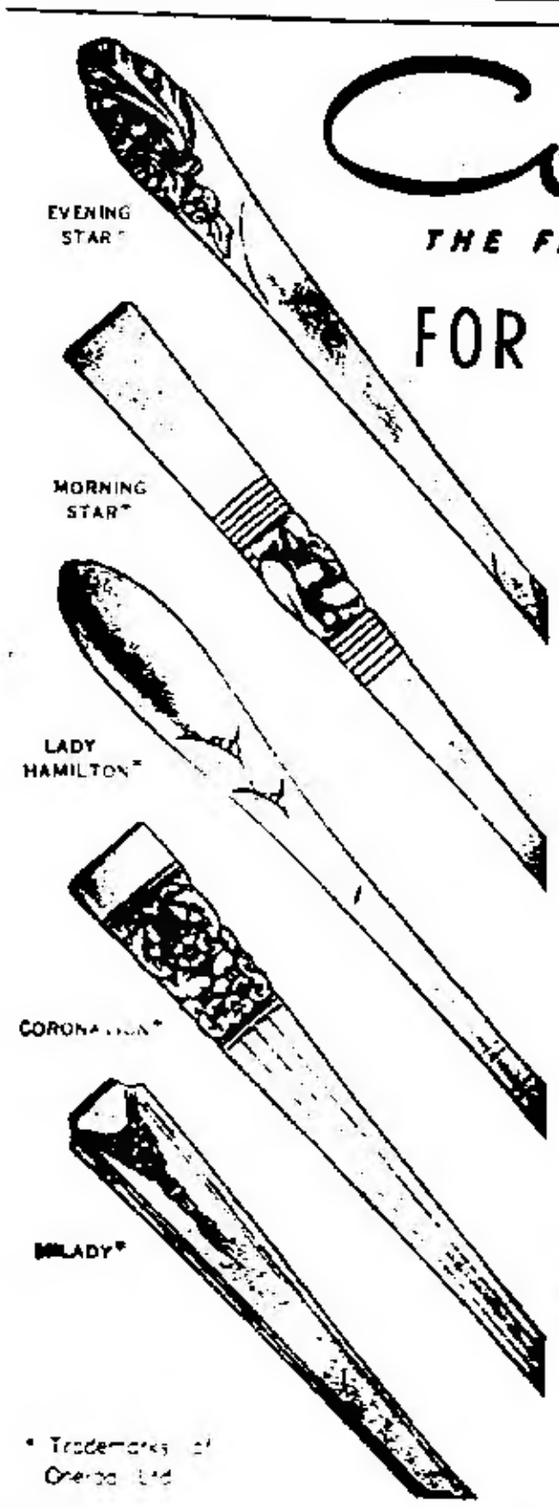

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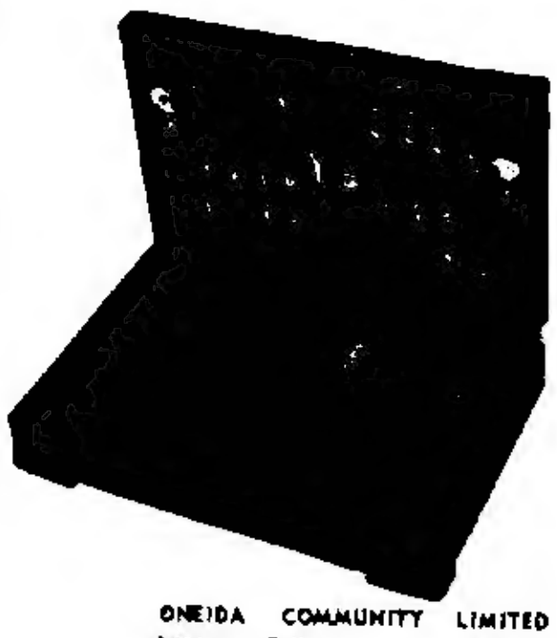

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—J. Earle Eisenstat

Kenneth Allen, aged fifteen months, is the son of Mr. and Mrs. Joseph Cole, 229 Viewmount Avenue, Toronto; grandson of Mr. and Mrs. P. Gross, 36 Baldwin Street; and of Mr. and Mrs. J. Cole, 323 Markham Street.

Earl Gary, below, aged fourteen months, is the son of Mr. and Mrs. Harry Weinstein, 21 Clinton Boulevard, Toronto; grandson of Mr. and Mrs. L. Steinberg, 264 Palmerston Avenue; and of Mr. and Mrs. J. Weinstein, 92 Montrose Avenue.

—Peggy Tod

—Sylvia Schwartz

Susan Paula, left, aged seven years, is the daughter of Mr. and Mrs. Joseph Berg, 1719 Bathurst Street, Toronto; sister of Spencer, aged twelve years.

King Scout David Asher Fieldman, aged seventeen, is the son of Dr. and Mrs. J. D. Fieldman, 5181 Cote St. Antoine Road, Montreal; brother of Michael, aged fifteen; and Dorothy, eight; grandson of Mrs. A. Guilaroff, of Hollywood, Calif., and the late Eugene Guilaroff, of Montreal; nephew of Sydney Guilaroff, the Hollywood cosmetic and make-up expert. David is a patrol leader of Shaar Hashomayim Boy Scout Troop; and was elected as one of three boy scouts who represented Montreal on the Canadian contingent at the Caribbean Jamboree, on March 5, at Jamaica, B.W.I., and was the only Jewish representative from the Province of Quebec. David has earned over twenty-five merit badges for proficiency, including "Religion And Life"; "Ambulancemen"; "Debater"; "Citizen"; and "Red Wings" (airman); also his gold cords. He is a cub instructor at Shaar Hashomayim cub pack. David is the second scout of Shaar Hashomayim Troop to be picked as a representative scout of this district; the other being King Scout Gerald Sholinsky. Prior to his departure for Jamaica, by T. C. A., David was presented with a gold "Magen David" by Phil. Zukerman, District Scoutmaster, and Rover Scout, on behalf of these troops: Shaar Hashomayim, whose Scoutmaster is Eugene Gordon; Shearith Israel, Irving Silver; Snowdon Y.M.H.A., Herbert Lewis; Adath Israel, Leon Friedman; Fairmount School, Kurt Brenner; Mount Royal Y.M.H.A., Stanley Rabinowitch; Neighborhood House, Morton Hirsch; and the Lord Balfour Rover Scout Crew, of which Mr. Zukerman is assistant Rover leader; and Phil. Mancovitch, leader. David Asher Fieldman is in the final year at Westmount Senior High School, where he belongs to the Glee Club; and Current Events Group; and is vice-president of the Menorah Club. After school, he does substitute teaching at Shaar Hashomayim Synagogue.

—Society Studio

Left, above, Rosemary, aged sixteen years; left, below, Ferne Anne, aged three and one-half years; and right, above, Deborah Susan, aged seventeen months, are the daughters of Mr. and Mrs. Leo Sheet, 18 Fairleigh Crescent, Toronto; granddaughters of J. Borkovitz, 315 Briarhill Avenue.

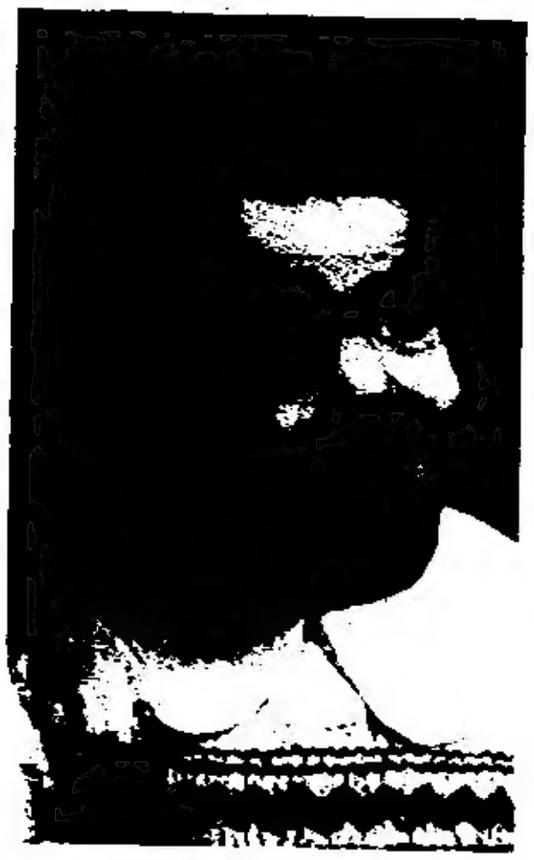
—Samuel Cooper, Boston, Mass.

Gertrude, right, aged nearly two, is the daughter of Mr. and Mrs. Jack Levine, 4149 Van Horne Avenue, Montreal; sister of Judith, aged nine, and Dorothy, six; granddaughter of S. Mazen, Clark Street, and of the late Mrs. Gitel Mazen; and of Mr. and Mrs. A. Levine, St. Urbain Street.

—Studio Tante Liane

Sandra, below, aged fourteen months, is the daughter of Mr. and Mrs. Peter Goodman, 3785 Dupuis Avenue, Montreal; sister of Marvin Steuben, aged nearly five; granddaughter of Mrs. L. Mandelcorn, Park Avenue, and the late M. Mandelcorn; and of Mr. and Mrs. W. Goodman, Champagneur Avenue.

David Solon, below, aged eighteen months, is the son of Mr. and Mrs. Mac Weiner, 4709 Lacombe Avenue, Montreal; grandson of Mr. and Mrs. A. Mouckley, Lacombe Avenue; and of Mrs. S. Weiner, 6142 Durocher Avenue, and the late S. Weiner; great-grandson of Mrs. B. Shapiro, Durocher Avenue.



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Gale aged nine years, and Anna, aged four years, are the children of Mr. and Mrs. B. Barry Shapiro, 241 Yonge Boulevard, Toronto, sisters of Jan, aged one year; granddaughters of Mrs. Aaron L. Shapiro, 9 Stibbard Avenue; and of Mr. and Mrs. E. F. Singer, 15 Wells Hill Avenue.

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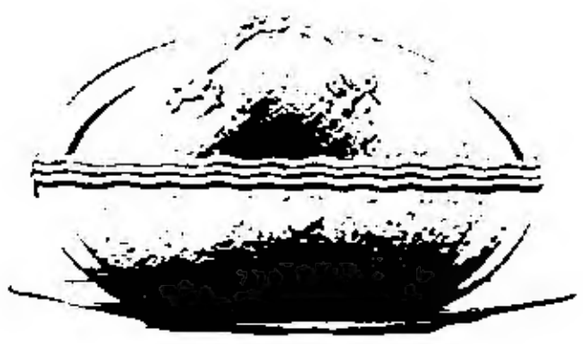

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Marilyn, aged five and one-half years, and Barbara, three, are the daughters of Mr. and Mrs. D. Kachuck, 27 Avenel Drive, Toronto; granddaughters of Mr. and Mrs. P. Belsky, 108 Robert Street and of Mrs. D. Kachuck, 158 Brunswick Avenue.

Passover Dictionary

BY ASHER BLOCK

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.
Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert" —an Aramaic expression for "remove the food."
During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.
It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.
A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial pray-

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er for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10-1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MOOS RITTIM) The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of that is, the night preceding Erev Pesach, 14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says "Blessed be thou King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ)

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon of the 14th of Nisan, and as an extra precaution the Rabbis set the clock in the morning at the "gaudime" At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION The accusation that Jews use Christian blood in connection with their (Passover) ritual.

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A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144 --the case of St. William of Norwich. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for this entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc. (DAYENU) it would have sufficed!"

DIFFERENT — One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the matzo is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGHIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

1. The WISE (or studious) SON, who inquires and seeks to be informed.

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2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.

This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.

The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.

The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Crusadere; the ANGEL OF DEATH—the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptised Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis

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(for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 280; another got 595.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

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KI LO NOEH—A hymn of praise—one of the latest editions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

LEIL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOT (in three layers) are wrapped in a napkin and placed on the Seder dish. These repre-

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sent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining mass es of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method -- the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH -- (strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ -- "selling of leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer ontains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Passach.

Since, however, it is much too cumbersome for each Jew to perform such transactions indiv-

Continued on Page Ninety)

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Oriental Jewry And The Upbuilding Of Israel

BY YITZCHAK BEN EVR, OF ISRAEL

The destruction of European Jewry, a calamity for the entire Jewish world, had a particularly deep effect on the Oriental and Sephardic Jews in the territories of the former Ottoman Empire. The disaster of the Jews of Christian Europe awakened the greatest forces among Oriental Jews as in their own case. The Jews of the Moslem countries had been given new to the hope, during the last three generations, that they would be protected by European civilization against religious fanaticism and obscurantism in the Islamic world.

This hope was completely shattered by the terrible experiences of the Jews in Europe. And unlike the latter, they were entirely unprepared for independent action through self-emancipation. Zionism, with many of its traditional foundations of Jewish life, remained foreign and unintelligible. They seemed to be entirely [illegible] to Jews.

What to them [illegible] reasons [illegible] establishment of the State of Israel in 1948 [illegible] the Zionist [illegible] were [illegible] dreamers. They were strangers and newcomers. Overnight, a [illegible] were the sky had opened for them and they beheld the Messianic vision of redemption, for which countless generations had yearned.

But the opening of the heavenly gates was accompanied by the thunder and lightning of the rulers of the Arab countries and their assembled armies, massed against Israel and eager to destroy it. The Jews dwelling in the Arab countries suddenly saw themselves encircled, placed in a hostile and revengeful camp as hostages. The result was obviously a great movement for the return to Zion and the almost determination to quickly terminate their life in the diaspora of Israel.

That aspiration to go to Zion, [illegible] has been strong throughout the centuries but now a vast mass movement developed [illegible] of unprecedented, in the thousand years [illegible] that dispersion and unparalleled over in our own days in the parts of scattered Europe. It became a general and wide-spread [illegible] Messianic awakening.

The early Hibbat Zion movement, several years ago, and subsequent political Zionism, which originated and developed in Europe and other Christian countries, hardly had repercussions amongst Jews in the Moslem world. The overwhelming majority of Oriental Jewry remained practically unmoved and continued in its traditional way of life.

There were indeed some exceptions in the case of individual Jews who, moved by the Zionist ideals, gave support to the national movement and went to Palestine, but these were isolated cases. The bulk of Oriental Jewry remained aloof, almost cut off from the centre of the Zionist movement in Europe. They were poor materially and their spiritual resources were limited compared to those of the Jews in the Christian countries.

An additional decisive reason for the passivity of Oriental Jewry was that the large majority was subjected to Ottoman rule, which banned any Jewish activity outside religion or anything bordering on politics, regarding it as treason against the State. The Jews in the Ottoman Empire knew how the Porte had dealt with the Balkan minorities, with the Greeks, the Bulgarians and the Serbians who lived within the Turkish Empire, during the national awakening of their brethren in their home countries. They knew the fate of the Armenians, the Kurds, and the other peoples in Anatolia and other countries of Asiatic Turkey who had attempted to gain their independence.

The Jews therefore kept aloof from the Zionist movement which was suspect in the eyes of the authorities. Only the Jews of Palestine formed an exception and had developed Zionist activity, sometimes under the protection of the consuls of foreign powers who protected their Jewish subjects.

Thus Jewish immigration to Palestine, increasing the Jewish population from 7,000 at the beginning of the 19th century to 100,000 on the eve of the First World War, consisted chiefly of Ashkenazic Jews from Europe. While in 1840 the Ashkenazim formed only one third of the Jewish population of Palestine, they had increased to 70 per cent at the beginning of the twentieth century.

In the new immigration waves after the First World War and the Balfour Declaration the immigrants also included Jews from Oriental countries. But though the number rose, their percentage among the general Jewish popu-

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lation decreased to about 20 or 25 per cent, owing to the large-scale immigration of Jews from Poland, and later from Germany and Austria, Roumania, Hungary, and Czechoslovakia — not from Russia, owing to the Bolshevik ban on Jewish emigration.

The situation continued until the end of the Mandatory period and the U.N. resolution on the establishment of the Jewish state. This opening of the road to freedom and independence profoundly stirred the Jews throughout the world. The subsequent proclamation of the State of Israel was a sign for the Jews in the Oriental countries that the hour of their redemption had struck. But at the same moment seven Arab states invaded the infant State of Israel, their invasion being accompanied by persecution of the Jews living in their countries. There was an increased hatred against the Jews in the Moslem countries — a hatred which had always existed and was due chiefly to the Jews being a defenceless minority, without any protectors, and also to Moslem religious fanaticism against the unbelievers who were only tolerated by the grace of the rulers.

The outbreak of the war of the seven Arab states against Israel was an opportunity for the Jew haters to represent all the Jews in their countries as a "fifth column" whom it was a holy duty to destroy. They had noted the indifference with which the world had watched the extermination of millions of Jews at Nazi hands and felt that the 'enlightened' world would not come to the aid of the Jews in the Moslem countries.

The precedent of the slaughter of the Armenians in Turkey under Abdul Hamid, during the First World War, and of the massacre of the Christian Assyrians in modern Iraq strengthened Arab confidence that they could deal with the Jews as they liked, without any serious fear of intervention by European powers or the United States. The Jews in the Moslem countries now realized their defencelessness and the danger confronting them.

There was of course, a difference between the position of the Jews in the Arab states and in those Moslem countries that are not Arab and which did not identify themselves with the Arab League. Yet the latter countries, too, supported the Arabs and for a long period they all formed a united front, rejecting the U.N. resolution on the recognition of the State of Israel. Thus there, too, the Jews were in danger, though perhaps less so than in the Arab countries. There was a further difference between those Arab states that were fully independent and those that were under the control of a Christian power. But the latter too identified them-

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below with the leading Arab states and were prepared to start the strike to attack the Jews who have been living in their midst till recently.

The Jews in the mentioned countries may be divided into the following three categories according to the development of the Jewish situation there. Jews living in countries in which Arab nationalism plays the most important role in the fighting and Jews in West Asia and Arab countries which participate in fighting Israel in West Asia and Arab countries which participate in fighting Israel in addition to the millions of Muslim pilgrims.

The differentiation between each category is likely to prevent the formation of any anti-Jewish movement in Arab countries as a result of the fighting in Israel. There may be the immediate danger to Jewish life and property in the Jewish communities in Israel and countries which may be involved in the fighting between the constitutional system of Iraq Syria and the Lebanon and autocratic Yemen which is ruled by a monarchy.

The seriousness of the danger threatening the Jews however, is not dependent on the above mentioned factors, but on other factors mainly connected with the size and weakness of the Jewish community in the three countries, and also on the attitude of foreign powers and their influence on the respective governments.

I have not mentioned here Saudi Arabia and Transjordan, countries which fundamentally do not recognize any Jewish community that may exist as a consequence. According to the present political system throughout the Jews in the respective Arab states that are members of the United Nations the Jewish Jews in Iraq, Syria, the Lebanon and Egypt.

In these countries persecution of the Jews began immediately with the outbreak of the war or even earlier immediately after the U.N. resolution of November 29, 1947 when mass arrests and pogroms took place in Egypt and Syria and pogroms, lootings and burnings in Iraq. The anxiety of the Jews in these countries can easily be imagined. But there was the great miracle of the victories of the Israel Army accompanied by the flight of 500,000 Arabs from Palestine.

These victories which came in the Arabs as a surprise, and the fear of God which fell upon the leaders of these countries, averted a massacre of Jews. There was, as a fact, no intervention of the United Nations, of which these states are members, which prevented, as the Arabs from following the example of the Nazis, and making large scale attacks on the Jews. Thus the Jews in the Moslem coun-

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tries obtained a breathing space.

The armistice brought a large flow of immigration from the Moslem countries to Israel, openly and underground. Openly, from those Arab countries that were not formally at war with Israel, and from the non-Arab Moslem countries, and secretly from the countries still at war with Israel. This was not the usual kind of immigration, for which the candidates had been trained and prepared, selected and classified as to the time of their immigration; it now had the character of a total exodus, from Egypt.

The first to move were the Hellenized Jews who, though living in a Christian state, had for many centuries been under Ottoman rule and were of Sephardic origin; only one generation ago their speech and culture had still been Sephardic, and they were still ethnically connected with the Jews of Turkey. Some 80,000 Jews, or 90 per cent of the total Jewish population, left Bulgaria for Israel. The Jews of Turkey followed and out of a total of 80,000 Turkish Jews some 60,000 emigrated to Israel. Simultaneously some 5,000 Jews came from Persian Jews, the majority of them Sephardim, and 10,000 from Greece.

The Jews of Yemen are a unique case. The Jewish community of that country which had existed for some 2,000 years, practically ceased to exist with the immigration to Israel of 45,000 to 50,000 Yemenite Jews during the past year. Here they have joined some 50,000 Yemenites who came to Israel earlier, beginning from 1908. The Yemenite population in this small list has thus more than doubled. There is also the large scale immigration from North Africa, particularly from Tripolitania where the entire Jewish community will soon have left for Israel.

A beginning was recently made with the exodus of the Jews of Iraq, the disposition of Babylon [illegible] they will be followed by about 80,000 Jews from Persia, while Jews from Afghanistan have also arrived. Should we [illegible] it may be estimated that all Jews of North Africa, who even today number over half a million, will reach Israel. It may be assumed that almost a million Jews from the West and Middle East will come to Israel.

These Jews [illegible] whom for the sake of brevity we shall call the Jews of the Orient, already constitute about 70 or 75 per cent of the total volume of immigration.

We need not, for the present purpose, discuss the prospects of immigration from Christian countries but will confine ourselves to Jews from the East, who will constitute in effect, with or without Zionist propaganda, and whether or not we prepare them for immigration. It surely needs stressing that full attention should be given to their preparation for immigration and to the moulding of a Zionist and halutzic spirit in them.

The one million Jews from the Arab countries will constitute a very important element in the structure of the country; they will form the large majority of the second million of the citizens of the country. In addition to forming already a large percentage of the

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first million. The Jews of the Orient may determine in no small measure the character of the State of Israel for the coming generations and we, therefore, cannot be indifferent to them, their antecedents, their history, their social and economic structure, and their cultural level. Like the first five million Americans, who won their independence in the American Revolution against the colonial British Empire, in a large measure determined the character of the tens of millions of Americans that followed, so the first two million citizens of the State of Israel will give the country its character for a long time to come.

This demands in the first place acquaintance with those distant tribes of Israel emerging from the darkness of the diaspora into the light of modern history. They must be educated and trained for their responsible pioneering task, and their absorption in the new modern people must be facilitated by every possible means. This is a duty incumbent not only on general pan-Jewish humanitarian grounds but by common national interests.

There can be no real understanding of the Jews of the Orient unless we approach them with sympathy and goodwill. All men are created equal according to the saying of Abraham Lincoln, corresponding to the Talmudic saying that Man is precious, having been created in the image of God. All Jews are equal, without distinction of community, country of origin, language or culture. All Jews, no matter where their ancestors lived for many generations, whether among the 'civilized' nations of Europe, among the Beduin of the Arabian desert, in Persia, Babylonia, or in the mountains of Media and Kurdistan, are equal.

Some Jews achieved emancipation in the middle of the 18th century, while others continued to bear the yoke of the diaspora as in the Middle Ages. Many succumbed and fell, and only few of those whom fate had brought to the diasporas of Edom or of Ismael were rescued from the pyres of Torquemada or from the slaughterhouses of Hitler. But from a historical point of view there was, at the beginning of the 19th century, not a great difference between the economic and cultural position of the Jewish masses in the Orient and in the Slavonic and Teutonic countries. The gulf between them widened only during the last five or six generations, and even now Oriental and European Jews have more things in common than dividing them.

It is fortunate that there still remained a bridge. In another few generations the links might have disappeared. But now there are still the religious and national connections: the Hebrew language and culture, the hopes of the future and the common fate remind us of our common origin, the historical fatherland, and the wish to return to it — a wish which always remained firmly rooted in the Jewish soul.

New Jewish communities have, in fact, come into existence and have been influenced by the surroundings in which they have been living for several generations. But on the return to Israel the different strands unite again into one people. The common feature distinguishable in this process is that the creative forces prevail over those of disintegration. The hegemony of one Jewish community passes to another, but the Jewish people as a whole continues its existence, ever renewing itself and thus fostering mutual responsibility between the various communities.

From the 16th till the early 19th century the Sephardim enjoyed the hegemony among the Jews of Pal-

estine, though they were not the first settlers. Before the expulsion of the Jews from Spain and before the conquest of Palestine by Turkey, the small Jewish population of this country consisted mainly of 'Musta'arabim', who had determined the character of the Yishuv and had exerted their influence also on the Jewish immigrants who did not cease to come to Palestine during the Mameluke period, from the Orient and from the West. The language of these Musta'arabim was Arabic.

Then, with the immigration, in the 16th century, of Jews from Spain the hegemony passed on to the latter, who spoke Ladino, the Musta'arabim having been assimilated to the Sephardim, and Ladino took the place of Arabic among them. The Sephardic Jews made important cultural and economic contributions, including attempts at agricultural colonization.

At the beginning of the 19th century there began the immigration of Ashkenazic Jews from Europe, chiefly from Eastern Europe, Russia, Poland, and Lithuania. By the second half of the 19th century, after the Crimean War and especially after the Balkan War and the weakening of Turkey, this immigration increased. The 'eighties' brought the Hibbath Zion immigration, the Bilu pioneers.

The initiative was in the hands of Russian and Polish Jewry, a process which continued until the First World War and immediately after, until Russian Jewry was cut off from the rest of the Jewish people by outside factors — the Soviet regime, which does not permit Jews to emigrate. Two and a half million Russian Jews are severed and separated from the main body of Jewry. They have fortunately, to a large extent, survived the Jewish disaster but are precluded from participation in the building of Israel.

It was now the turn of Polish Jewry to provide the great mass of Jewish immigrants to Palestine, so that about 90 per cent of the present Yishuv originate from Poland. The proportion of Russian Jews among the Yishuv has dwindled in the circumstances, which is most regrettable for the Russian Jews themselves as well as for Israel, but from the national-historical point of view it means only a change of the guards, the various national groups succeeding each other.

The Jews of Germany, the nearest in culture and influence to East European Jewry, while occupying a very important position in the Yishuv quantitatively, held the second place quantitatively, after the Polish Jews. By a cruel fate, however, the reservoirs of both have been destroyed.

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among the Jews of the Anglosaxon countries, who may well be decisive for the future of the Yishuv, should they immigrate in masses and not confine their participation to contributions. The third potential source of new immigrants are the Jews of the Near and Middle East. Their general and Jewish culture level is not high; they are steeped, however, in an ancient Jewish tradition, concealed by a primitive or Levantine exterior, and they have a record of centuries-long devotion and self-sacrifice on behalf of their Jewishness. Each of these communities has its own history and has had its own development.

The present immigration of Jews from *Iraq and Persia* reminds us strongly of the immigrants from Babylonia in the days of Zerubabel and of Ezra and Nehemiah. They are the carriers of a living tradition, dating back 2,500 years, from the time of Ezekhiel and Daniel and Yehoshua ben Yehuzedek, whose tombs to this day are places of pilgrimage and worship for tens of thousands, similar to the tomb of Esther and Mordecai at Hamadhan (said to be "the capital Shushan") in Persia, and the tomb of Nahum Alkushi near Nineveh. The immigrants from Babylonia, whose ancestors had continued and perpetuated the connection, never experienced expulsion or exile. They preserved, throughout the generations, the tradition of Sura and Pumbeditha, of the homeland of the Babylonian Talmud, of the Geonim, and of the splendor of the period of the exilarchs.

These Jewish centres in Babylonia and in Persia, in the Achaemenid and Sassanid period and also during the Abbasid Khalifate, witnessed the thriving of the diaspora which had struck deep roots in the country of its exile, deeper than in any other country. They even participated in rebellions and wars, as is shown by the names of the Exilarchs Mar Zutra and Bustenai, and in a much later period by David Alroy.

Also in later generations the Jewish community of Babylonia produced Jewish sages and poets, spiritual leaders and even men of outstanding abilities in practical affairs, persons of economic initiative who dominated commerce as far as Central Asia, India in the East and the Arab countries in the West. The descendants of these Persian and Babylonian Jews sent their emissaries to Bokhara, to the country of the Khazars, and they also exerted great influence in the land of the Great Moghul of India and in China.

During the 19th century British statesmen and Ministers originated from their ranks. Furthermore, the immigration of Babylonian Jews to Palestine was never interrupted, and they established religious and cultural institutions in this country even during the last century. Among them were some who added fresh blood to the Old Yishuv in Jerusalem and in Hebron, including

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some of the founders of Motza and participants in the redemption of the soil through agricultural settlement, for instance in Kfar Yehezkel and at the Kadoorie School.

The Jews of Persia and Media sent emissaries to Bokhara and Afghanistan and to the shores of the Caspian, under whose influence the kings of the Khazars embraced Judaism. Under the decrees of Abbas II they became martyrs for Judaism at Ispahan and Shiraz, and to them we owe the fine Judaeo-Persian poetry and literature.

The Marranos of Meshed secretly clung to their Jewish faith, with more tenacity than the Jews of Spain and Portugal in the West, and their sons were among the first to emigrate to Palestine and were among the members of the First Aliyah in the 'eighties'. They established some workers' quarters in Jerusalem and later found their way to the settlements.

In addition there are the Jews from Kurdistan, those "lost in the country of Assyria" who, according to their own tradition, descend from the Ten Tribes exiled from Samaria. For many centuries they lived in the Kurdish mountains, severed from all other Jews and using a dialect of their own. Even today they continue to speak in the vernacular once used by Abbaya, Rabba, and their pupils, the scholars of the Babylonian Talmud — the language of the 'Targum' as they call it.

Some of them live in villages and till the soil, while thousands of others are still serfs to Kurdish beys. Several thousands of them are now in Israel; some Kurdish Jews were among the first workers and settlers in Sejera; others re-established a number of moshavim. Thousands of them now inhabit the poor quarters of Jerusalem, earning their living as porters, stone masons, builders and other unskilled labour, while their womenfolk are engaged in domestic work. Together with immigrants from other communities these Kurdish Jews, until the recent mass immigration, formed the main working element in Jerusalem. They did not bring with them wealth and a high culture, but they are certainly willing to work.

The Jews of *North Africa, Morocco, Algiers, Tunisia and Lybia* too trace their origin to the period of the Second Temple, when they expanded from Palestine to the fringes of the desert, the Atlas Mountains and the Sahara. Their ancestors joined the Berber tribes in their resistance against the Moslem invaders, the Jewish queen Dehiya al Kahina at their head.

At a later period they established an autonomous republic in Wadi Aroi. Their heroic resistance against incessant invasions from the Arabian desert has a honoured place in history; even better remembered are the yeshivot of Fez and the names of Rambam and of Alfassi. The Jews of North Africa had a noted share in Jewish immigration to Israel in the Ayubic and Mameluke periods and their immigration increased after the expulsion of the Jews from Spain.

They took a considerable part in the upbuilding of the country in the 19th century and after,

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particularly in the expansion of Jerusalem in the early years of the present century as well as in the expansion of Jaffa, Haifa and Tiberias. They participated in agricultural colonisation before the Hibbath Zion period, in the agricultural communities of Shfaram and Kfar Yassif.

There were merchants and communal workers among them and today four of the six representatives of the Sephardic Party in the Knesset originate from North Africa. So far only a small percentage of the 'Ma'aravim' has come to Israel, mainly from Tripolitania and Lybia, and the poor Jews of Morocco and Algiers. But all the Jews of North Africa are faced with the problem of emigration. They contain many valuable elements able to make important contributions to the upbuilding of the country if they receive proper training and the necessary care and attention.

The Jews of *Egypt* are more familiar to us. It is enough to mention the famous Jewish centres of Cairo and of Alexandria, and the general role Egyptian Jews played in commerce, banking, industry and manufacture. There is no reason to underestimate their participation in the building-up of this country or ignore their energy and industrial and agricultural ability.

The Jews of *Turkey, Bulgaria, and Greece* and other Balkan countries that had formed part of the Ottoman Empire are descendants of the Jews of Spain, who after the expulsion continued to produce spiritual leaders, legislators and codifiers such as R. Yosef Karo and Rabbi Y. Berab —great teachers, scholars and mystics, poets and men of enterprise who helped to build cities such as Saloniki, great politicians such as Don Yosef Nasi and Donna Gracia. Some of them devoted themselves to work in Tiberias and Safed, and to the revival of the shores of the Lake of Galilee.

And last but not least; the Jews of Yemen, the remarkable Jewish community which preserved its integrity since the days of the Second Temple to which their history goes back. They have a heroic tradition, evoking memories of the days of the Himar kingdom, a tradition of spiritual strength withstanding all attempts of forced conversion to Islam. Now, in our days we have been privileged to witness their complete immigration to the Jewish state and the fulfilment of the blessing of Moses to the tribe of Judah: "Hear, O, God, the voice of Judah and return him to his people".

The cultural level of the Oriental Jewish communities has unfortunately been lowered in the course of centuries, and can no longer be compared with the Golden Age in Andalusia and Babylonia. They

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have become estranged from their original Jewish culture, removed from the main stream of Jewish life and placed under doubtful Levantine influences that reached them from the West, chiefly from France. It is equally unfortunate that inadequate attention was given to the training of Oriental Jews for pioneering tasks in Israel for constructive labour, as was done among Polish Jewry.

This obliges us to devote all our attention to their preparation for a productive life in Israel, as far as possible while they are still in their country of origin, or immediately after their arrival in Israel. Such instruction, however, must be approached sympathetically. The factors that unite must be stressed and not those that divide. No new differentiation must be created but an endeavour made for a uniform education system, provided by the State of Israel.

The new immigrants must be educated in one language — Hebrew — and trained for constructive work and agricultural production, they must be educated as free citizens of the State of Israel. The latent sparks of their past must be revived in them, preparing them for leadership.

For this reason the research institutions devoted to the Oriental Jewish communities should be strengthened. But the very first task must be that of their proper absorption in the Yishuv. The day is not far that they, together with the other communities, will be responsible for the government of the State of Israel. For all Jews have one origin; all are hewn from the same rock. Neglect of the Oriental Jews is bound to recoil on future Jewish generations.

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PASSOVER DICTIONARY

[illegible] the most used word in the service and prayers [illegible] Hebrew. It will be agreed that the Seder [illegible] Jewish festival is all the "Haggada" could not actually and accurately be called as it became what is known as a Jewish Festival.

MATZOS MATZOH (Aramaic-Hebrew matzah) Matzos Plural matzos It is obligatory upon every Jew who was ordered to eat matzos as a food and at which matzah and other Passover commodities are provided for the poor and needy. This food is known as MATZOS MATZOH which originally and really should be matzos originally and at that was signified mean the "unleavened"

MATZOS The "Matzo" of Passover history is also symbolical symbolic has been established in the mention of the Haggadah that matzos is that humble and suitable devotion to God sometimes render or undesirable must must's appreciation.

NISAN The first month of the year according to the Bible in its account of the holidays, but the second month in our present-day calendar. Passover occurs from the 15th to the 22nd of this month.

OMER "Sheaf" or a certain measure (Lev. 23:10, 11 reads "When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer." From that day they were to count seven full weeks or 49 days, the fiftieth day being Shavuos (lit. "weeks" or the Feast of Pentecost (in Greek, fifty). Though the bringing of the omer necessarily began with the destruction of the Temple, the 'counting' still continues. These days are called the days of SFIRAS counting. According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the 'morrow after the Passover Feast.' The Sadducees, a dissenting faction among the Jews, who rejected the oral interpretation of the Bible, said that 'morrow after the Sabbath' meant Sunday. This was also the interpretation of Karaites who refer to the [illegible] with Sunday Sunday [illegible] four of these eight Scriptures 7 weeks of the year [illegible] and [illegible] the Sabbath [illegible] There [illegible] the year all the

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mates shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See Hill, HA-MIKRA) Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and ZMAN HERUTEINU (The Season of our Liberation.) A word as to the physical forms of this festival that need not look far nor seek long to discover that Passover is a "ritual" holiday. Joseph Gaer, author of the Shulhan Aruk (code of traditional laws and customs) provided an outline of law pertaining to Passover (with 228 subdivisions) to any nibbling of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such initiative laws as BITUL HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the elaborate spiritual and sentimental attachment that Jews of all time ever conjured into the Seder, one is able to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same to the like to us, we, too, will continue to preserve it joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday Passover upon which that lamb was sacrificed.

The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first-born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic

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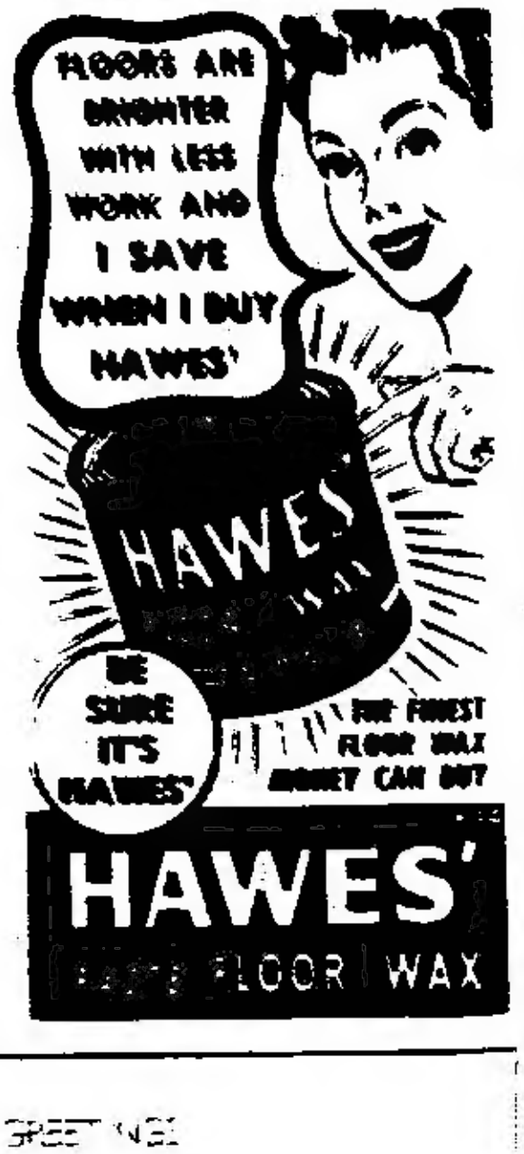
(treatise, which deals with laws of hamets, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social post-ponement for emergency cases.

SAMARITANS — To this very day the Samaritans (a small band of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times. They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started. At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1929 issue of the National Geographic Magazine.

SEDER — Literally "order"; the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah—a panoramic cross-section of Jewish life.

We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!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Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye spreads, over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly, we turn to the Haggadah and burst forth into HAL-LEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David a millenium before that! Praise — for what? For the courage to have lived through it all, to proclaim to mankind now as then the message and the plea of FREEDOM. Praise . . . for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER)

SHABBAT HA-GODOL, "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great":

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "Israel," a deity of theirs, from its sacrificial slaughtering by the Israelites.

2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great."

TA'ANIT B'HOROT, "The fast of the first-born." The first-born male is under an obligation to fast on Erev Yom ha-Pesah (Passover Eve), as a thanksgiving for deliverance and gratitude to God for having spared the first-born among the Jews in Egypt.

[illegible] Regular observance on all the Sabbaths which coincide with the periods when [illegible] in Egypt and in the days of the Temple.

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THE REBIRTH OF A NATION AND THE FACTORS THAT BROUGHT IT ABOUT

(Continued from Page Sixteen)

prospects for an agreed solution faded away rapidly. There remained only the possibility of a radical solution.

The Jews could not be asked to give up Zionism. Whatever ingenious solutions well intentioned people could contrive to invent for preventing domination of one side over the other, in the long run and by the inexorable logic of history any decision to prevent Jews from becoming a majority was tantamount to a verdict of their being handed over as a helpless minority to an Arab State. The Arabs made no secret of the fact that they felt no obligation towards the Jews, as their consent had not been asked for their admission to Palestine.

Supposing ever that some sort of pledge could have been extracted from an Arab Palestine Government to protect the Jewish Minority and grant it some form of self-governing institutions, it would have had no value in this world of broken pledges and the rule of force. Furthermore, an Arab majority would not have been able to rule a Jewish minority far in advance of the governing majority in its standard of living, culture, technical proficiency and aspirations. If the Jews could not have been asked to renounce their ideal, neither could the Arabs have been expected to resign without a murmur their claim to Arab nationhood in Palestine.

It would have required either superhuman lack of character or superhuman altruism. The Arabs, a nation with an average proportion of virtue and vice, were capable of neither. But in their heart of hearts the Arabs had realised quite early that the game was up and that Jewish single-minded dedication to Palestine would in the end prove irresistible. Yet to resist was essential. From Jewish point of view—to put it cynically it was imperative, and for the Arabs own sake, to place before them a *fait accompli* as soon as possible. It was to ask the Arabs for concessions. They had to be overpowered and give the feeling that they did their best to stand up for their rights but were forced to yield.

There is no need to go over the well worn arguments from the armoury of Zionist apologetics: the Arabs had so much, the Jews so little; the Jews have done such wonderful things in Palestine. Not that these claims are false or hypocritical. If we are to think

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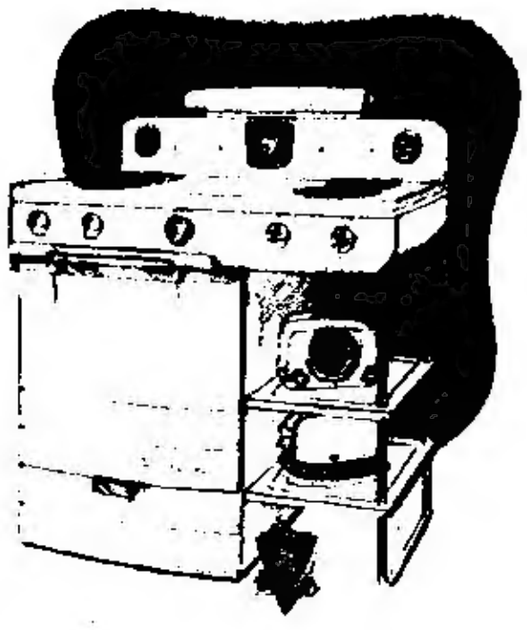
in terms of capital letters and of historic entities, the claim of the Jewish people to Palestine is in distributive international justice unassailable. Only it must sound terribly irrelevant and infuriating to the poor Arab refugee, who abandoned his few dunams and mud house and is rotting away in a camp on the slopes of the mountains of Moab.

History is a tragic business, and the faint-hearted who would like to smooth out all the rough edges are sometimes guilty of *lese majesté*. It is true that the Palestine Arabs have fallen victims to bad leadership and short-sighted machinations. But it is no use for Jews to forget or ignore their share in the tragedy. It need not dim the glory of their eternal dream and incomparable achievement. The realisation of the tortuous ways of history may deepen the Jewish sense of awe at what happened to them, inspire humanity, and practically bring home the overwhelming urgency of the Arab refugee problem.

Zionist success was made possible by a combination of two factors: a type of single-mindedness verging on madness, and the ubiquitous character of the Jewish were assets in the struggle for Palestine. Anyone who, while sharing the Zionist experience from within, was capable of some detachment, could not but marvel at the Jewish incapacity to visualise the possibility of ultimate defeat. Zionists never ceased to accuse Britain of plotting it. But in fact the idea of failure never gripped Jewish consciousness. Foundation stones for undertakings, the execution of which was to take years, were being laid on the morrow of some particularly disastrous government measure, without the men concerned stopping for a moment to brood over the risks and uncertainties involved in the business.

It was not desperate defiance but a mood akin to that of the British in the summer of 1940, a monumental obliviousness. Now this obsessive single-mindedness would perhaps have been of no avail had it not been for the Jewish ability to mobilise their many diverse assets, each at the right time and all at the same time. There was first the creeping conquest by the expanding Yishuv, the organizational cohesion of the Jewish population, the growing strength of the Haganah based on a network of settlements, fortresses, but also trained for attack, then terrorism by the Irgun Zvai Leumi and the Stern Group.

Outside the country American Jewry was activated with a fanatical resolve to employ its massive power in support of the Yishuv. The refugee and displaced persons camps in Germany and the illegal immigration ships exercised a pressure of a gigantic



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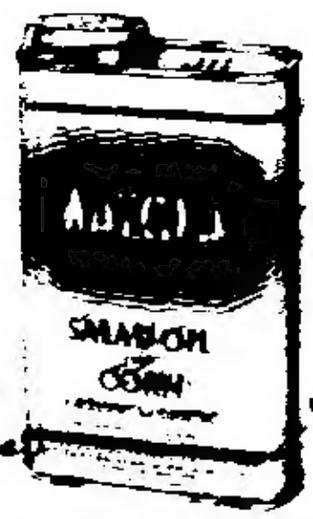

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lard irresistible type. The fresh memory of the Nazi disaster and the sense of outrage at the British Labour Party's breach of promise infused fury into Jewish minds. The world at large felt keenly sympathetic towards the Jews. The gentile conscience was deeply stirred by the enormity of the Jewish tragedy.

The Jewish struggle in Palestine, not least its terrorism, caught the imagination of various nations who themselves had at one time or another risen in revolt. Many who had been liking for Britain were not sorry to see perfidious Albion in trouble. Palestine is not a Burma or Nigeria. The smallest incident in Palestine received headlines in the world press because the world was watching the drama with suspended breath. The British soon began to feel that they had a "case" to contend with. The whole world seemed to be closing in upon them. It was like fighting a flood or a fire. You stop it in one place, the boiling lava bursts forth in another before you have time to turn round you are enveloped from all sides. And so the cry "get out" grew and spread throughout England and the Empire.

Granted that it was not this, but a great many factors which brought the Jewish State into existence, how are we to assess the value of each of the contributions, especially that of the Irgun Zvai Leumi, ignoring for a while the moral aspect of terrorism?

For about twenty years the Zionist movement was dominated by a struggle between two policies, or rather temperaments, one represented by Dr. Weizmann and Labour Zionism and the other by he and Jabotinsky and Revisionism, he immediate parents of Mr. Menachem Beigin and the Irgun. The first school put all he emphasis on gradualness, immigration, colonization, cultural work and economic consolidation under normal circumstances. It regarded political definitions as of secondary importance, as a function and eventual result of the practical work of consolidation. This branch of Zionism was profoundly liberal in spirit. Its approach was pragmatic, by trial and error.

Jabotinsky and the Revisionists put the political formula before all: secure first a political decision and all will be added unto you. Their temper was apocalyptic. They liked the spectacular gesture. They relished a violent breaks through. Whereas the former school was for the selection principle, the latter relished in stirring the masses while exacting military discipline from the activists. The organizational methods of Revisionism, the tone of its propaganda and the mood it spread were a frightful resemblance to Fascism and carried with it a strong suggestion of demi-

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...ery if not charlatanism.

Their vociferous ultra-patriotism was non-Jewish in spirit. The skeptical, wise Dr. Weizmann was infinitely more Jewish than was the flamboyant, sentimental and romantic Jabotinsky. While it is a mere commonplace to say that Israel would never have come into existence — terrorism or no terrorism — without the magnificent *chalutzic* work of consolidation and its idealistic creeping conquest, it is nevertheless true that in the end the Revisionist spirit conquered the *Yishuv*.

In the earlier days of the Mandate the *Yishuv* and the Zionist movement were profoundly pacifist and highly civilized, in the sense of being instinctively averse to violence and lawlessness, incapable of thinking of illegality but as of chaos. The Haganah was of course an illegal military organization, although the government knew very well of its existence and made no effort to destroy it. But no one envisaged the tasks of the Haganah as other than strict defence against Arab violence. Some time in the later thirties, under the impact of Nazi persecution, the Arab revolt and the hardening of the anti-Zionist policy of Britain, madness as it were, began creeping in, weakening the instinctive horror of lawlessness.

The temperature was growing daily more intense. The "sweet reasonableness" conception of politics of "we shall talk it over round the table at tea" gave way to a feeling that the Zionist aim would not be achieved without some terrible spasm, without some violent break-through. An apocalyptic feeling spread. The only political weapon which Zionism had in earlier days was persuasion. The Zionist leaders, dialecticians in the first place, came to believe that a good debating point was tantamount to a victory.

In addition, their fanatical and intuitive sense of the righteousness of their cause made them not only incapable of appreciating a different point of view, but also incapable of realising that political issues are determined by objective forces and not by a confrontation of moral causes. In the later thirties the conviction grew that this would no longer do. The Irgun Zvai Leumi was the extreme representative of this mood of catastrophe, but the feeling was common to most of the *Yishuv*. The difference was in degrees, to an extent, however, where quantitative differences became qualitative.

Mr. Menachem Beigin tells the story and makes the case for the Irgun. *The Revolt* (London: W. H. Allen, 1951, pp.336) is not a really revealing book. In the first place it is not well written. Mr. Beigin possesses no literary gifts and he has not been served too well by the translator. The weakest are the early chapters, the strongest are to be found in the second part of the book. But then the incidents described there

(Continued on Page One Hundred)

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MY VISIT TO ISRAEL

(continued from page fourteen)

[illegible] there is a new and [illegible] spirit [illegible] Israel.

Everywhere I saw evidences of tremendous development. New towns and villages are arising all over Israel and the job of building is being accomplished with the most scientific methods and the most up-to-date machinery. I was interested to see [illegible] Israel industries. It [illegible] the way of life there.

One most exciting experience on our trip was a visit to the [illegible] plant. This plant is being expanded so much [illegible] that it will soon be the largest single industry in all Israel. A substantial part of the Israel Bond money is already invested in this new industry and more Bond dollars will go into building new units. Within a few years time Israel will have one of the largest chemical plants in the entire world. This plant alone, during the next few months, will be able to produce all of the chemical fertilizers required by Israel's agriculture. This great new industry will earn for Israel almost a million dollars in foreign currency every year.

We could have emphasized a few years ago that the Negev desert would yield up almost unlimited deposits of phosphates with most of this possible. It is a phenomenal achievement. As I went through the Negev I realized how wrong it is to think that Israel is poor in natural resources.

I visited the mining region and took in my hands some of the fertile and grass sand. I felt I was holding in my hand sand but the eyes of history knew. Part of that future is already in fact being made in Beersheba, where Israel Jonas are building a big ceramic factory using these minerals.

Yes, the desert is being pushed back. Ten short years ago Beersheba was dubbed in that slogan. We knew it as a desert outpost and sometimes as a Biblical phrase. Once Abraham went there, but a recent entrance I can fallen into decay. Only three days ago I was a town of some 11,000 with a population of 100 [illegible]. Today it counts a population of 6,000 [illegible] in new residential district [illegible] as modern as [illegible] foreign town. But most surprising of all is its new industrial center. American supplies have played a large part in the job of transforming a forgotten town into an unforgettable city.

It is the wonder of democracy in Israel that every citizen, Jew and Arab alike, has the opportunity to work and live in freedom. The Arab fellahin I saw in Asra are more prosperous than they ever were before. We passed through Asra on our way to Lake Hulah and the Jordan River. Here the Jews are performing a great reclamation. They are draining the Hulah swamp and [illegible] make [illegible] additional acres available for cultivation.

This is a great drama in this drainage program on the boundary of Syria. Across the river on the Syrian side are the Arab pill boxes and guns. On the Israeli side are the unarmed Jewish workers in Israel, the steam shovel and the bulldozers are the weapons to build economic independence.

To grow more food means more pipes. The new pipe factories are a vital element in the country's development program. The great concrete pipes that will bring water to the dry parts of the country represent pipelines of growth for the people of Israel.

At the climax of our trip, Mrs. Morgenthau and I went to Tel Schachar, and we were both deeply touched by the welcome we received there. The settlers at Tel Schachar are a cross section of the settlers of the entire country—immigrants from different parts of the world, planning and working together to build a new future. It made us happy to watch these people work on the land—planting trees, plowing their own land. We were delighted to see how much had been accomplished at Tel Schachar in the three short years of its existence.

Before leaving Israel, we met with Prime Minister and Mrs. Ben-Gurion. Again and again he emphasized that the Israel Bond issue is the greatest hope for the country's future. I told him that I would bring this message back to America. The people of Israel have the will to work. They have the know how. They are a good investment. A glorious beginning has been made through the Israel Bond drive. But a great deal more must be done to give them the dollars to achieve their own economic independence.

HOW THE WORLD'S JEWISH POPULATION HAS SHIFTED

(Continued from Page Thirteen)

the U.S. and Canada; 3.9 per cent to Palestine; in the 1948-51 period 18.8 per cent journeyed to the U.S. and Canada; 68.3 per cent to Israel.

The establishment of Israel, which brought over 715,000 Jews to the Jewish state since 1948, resulted also in the virtual liquidation through immigration of the ancient Jewish communities of several Arab states. Between the birth of Israel in 1948 and the end of 1951, the number of Jews in Iraq dropped from 150,000 to 6,000; in Libya from 30,000 to 4,000; in Yemen and Aden from 50,000 to 40,000.

Further large-scale migrations from Arab countries must be expected, the report added, saying that "a large part" of the Jewish population of Morocco, Algeria, Tunisia and Egypt will "probably have to emigrate soon."

The following tables show the profound changes in the Jewish demographic pattern in recent years.

Distribution of the Jewish People by Continents

	1939		1948		1951	
Continent	No.	%	No.	%	No.	%
Europe	9,600,000	60.0	9,500,000	67.8	2,700,000	22.2
America	5,300,000	33.0	5,250,000	37.5	6,000,000	52.5
Asia:						
State of Israel	26,000	0.3	650,000	2.5	1,400,000	12.2
Other Countries	475,000	4.3	550,000	3.4	600,000	5.2
Africa	575,000	3.4	525,000	3.2	600,000	5.2
Australia	15,000	0.2	35,000	0.2	50,000	0.4
Total	11,000,000	100.0	16,560,000	100.0	11,350,000	100.0

Number of Jews in European Countries in 1939 and in 1951

Country	1939	1951 No.	1951 % of 1939
Soviet Russia*	4,700,000	1,400,000	29.2
Poland	2,100,000	35,000	1.2
Rumania	600,000	150,000	25.0
Germany	193,000	20,000	10.4
Hungary	403,000	100,000	25.2
England	400,000	400,000	100.0
Czechoslovakia	255,000	12,000	4.7
France	270,000	240,000	88.8
Austria	92,000	12,000	13.0
Holland	150,000	25,000	16.7
Greece	75,000	8,000	11.0
Yugoslavia	75,000	8,000	11.0
Belgium	90,000	25,000	28.8
Italy	57,000	32,000	56.2
Bulgaria	50,000	4,000	8.0
European Turkey	50,000	30,000	60.0
Others**	150,000	151,000	100.7
Total	9,500,000	2,768,000	29.1

* Including the annexed regions of Poland, Rumania and Czechoslovakia.
** Switzerland, Sweden, Denmark, Spain, Portugal, Eire, Luxembourg, Finland, Norway, Gibraltar and Rhodes.

Number of Jews in Various Moslem Countries in 1948 and at end of 1951

Country	1948	1951 No.	1951 % of 1948
Iraq	130,000	5,000	3.8
Yemen and Aden	50,000	200	1.4
Syria and Lebanon	15,000	5,000	33.3
Asiatic Turkey	30,000	7,000	23.3
Iran	100,000	75,000	75.0
Libya*	30,000	4,000	13.3
Morocco**	240,000	200,000	83.3
Tunisia	100,000	90,000	90.0
Algeria	140,000	130,000	92.8
Total	835,000	532,200	63.8

* Including Tripolitania and Cyrenaica.
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THE REBIRTH OF A NATION AND THE FACTORS THAT BROUGHT IT ABOUT

(Continued from page three)

are of intense interest. Or was the Editor more attentive there?

The story is a rambling tale. The style is effusive, shapeless and exclamatory. The book has, in fact, no style. It could not be said that it reveals a remarkable and original mind or a gift of independent observation. One can also feel that the author is very well on guard, being conscious that he writes a document for posterity. If there is no stamp of greatness in the book, there is nothing odious about it either. Mr. Beigin is no cynic. He is an idealist. He likes to proclaim, but he is not malicious. The sins of his book against history are sins of omission and of tendentious distribution of emphasis. Mr. Beigin has actually covered himself in advance against the accusation of ignoring the role of the Haganah, of illegal immigration, the Haganah, and so forth, by stating in the preface that his intention was not to write the history of the Yishuv's struggle but his recollections as leader of the Irgun.

His account of some particular incidents cannot be accepted at its face value. A case in point is Deir Yassin. Another is the Altalena episode. Mr. Beigin's broadcast on the latter occasion was his greatest trial before the Jewish public in Palestine and its decisive failure. The Yishuv and especially the army were deeply shaken by the affair. The Irgun leader's broadcast was awaited in utmost tension. Mr. Beigin lost his case after his first few words. The tone of agonistic hysteria appalled the Yishuv.

In a few minutes the threat of a fratricidal struggle was over and the exclusive authority of the Israeli Government of Mr. Ben Gurion was reassured. If Mr. Beigin cherished any hopes of facing Ben Gurion as head of another army and of treating with him for a division of power, they were dashed for ever.

What kind of philosophy and temper went to create the Irgun terrorist? The philosophy constitutes the reduction of a situation of extreme complexity to an extreme by simple syllogism. Palestine was a Jewish country. The British were there to assist in turning Palestine into a Jewish State. With the moment they ceased to help but decided to obstruct, they became invaders. As such they had to be resisted and driven out by force. By means of terrorism? Yes, because that was the only weapon at the disposal of the Jewish Resistance Movement in their fight against a large, modern, highly equipped and well-disciplined army.

Indiscriminate terror, firing from ambush, shooting in the back? Well, the British were not in Palestine as tourists but as hostages of arms and jailers. All the various organs and representatives of the British Administration, military and civil, hung together. The Irgunists killed them not for the joy of killing but in order to make their life un-

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bearable in Palestine and to force them to get out. Terrorists caught by the British must be treated as prisoners of war. They cannot be tried in courts and must not be punished as offenders against the code of law. The international rules of war apply to resisters. Every British act of a punitive character calls for an immediate reprisal as acts violating the rules of warfare, flogging for flogging, hanging for hanging.

And what about the Arabs and the British obligation towards them? The Arabs are hardly ever mentioned by Mr. Begin, except for a reference to their admiration for the Irgun's exploits and an assurance of the Irgun's good will towards them.

With this stark over-simplification went a fanatical ruthlessness in action. It was the temperament more than the philosophy which made the real difference between the Irgun and the Stern Group on one side, and Haganah on the other.

It is no secret now that the Haganah also engaged in armed activities against the Mandatory government and for a time in co-operation with the two terrorist groups. The casualties of the Haganah were always heavy and their operations less effective than those of the Irgun. They were certainly not less brave,

(Continued on Page One Hundred and Four)

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As 2,000 Jewish servicemen participating in the U.S. Army's "Operation Long Horn," at Ft. Hood, Texas, assemble for Passover services this year, they will find the customary Seder bounty neatly put up in a frozen package, 5,000 pre-cooked packaged Seders having been forwarded by the National Jewish Welfare Board (JWB) to Ft. Hood and to a number of other posts and VA hospitals and to units overseas. The frozen packages, put up in Cedarhurst, L.I., include matzoth ball soup, gefilte fish, roast chicken, and dessert.

The frozen packaged Seders, which are shipped in special refrigerated containers, are, of course, in addition to the hundreds of regular community-sponsored Seders arranged in the U.S. and overseas, in Korea, Japan, Europe, the Caribbean, and even in Greenland, where JWB supplies, flown by the Air Force, will provide a complete Seder service and meal for a small group of GIs and civilians on government project "Blue Jay."

JWB is the government-authorized agency for serving the religious and morale needs of Jewish personnel in the U.S. armed forces and veterans hospitals and also recruits, endorses and serves Jewish chaplains, who will officiate at Seders, wherever possible, in the U.S. and overseas.

At the request of the Japan Logistical Command, JWB shipped 50,000 pounds of matzoth, kosher meats, fish and sundry supplies long before the holiday to the Far East. A last minute order for 2,000 cans of chicken from a chaplain in Korea was filled last week by JWB and put on a California-bound plane within 48 hours after receipt of the order. Thirty-five hundred Passover food boxes will reach isolated units overseas. Containing all the seder makings — matzoth, meat, fish, and even nuts and dried fruits—these little boxes, some of which will be dropped by helicopter, will make possible solo seders for those who will have to go it alone.

Shipment of frozen packaged Seders involved JWB in one of its biggest shipping operations. Each packaged meal is shipped via American Express in special refrigerated containers which are replenished along the route with dry ice. On arrival, the packages are stored by JWB staff or Jewish chaplains, in frozen food lockers until twelve hours before the Seder, when they are removed to let them thaw. On the Seder evening the JWB volunteers just place the tin foil wrapped tray holding the chicken into the oven and then serve.

As real and comforting as the supplies in the food boxes, will be the greeting contained in each from the JWB Women's Organizations' Division committee in various parts of the U.S. who filled and shipped hundreds of these boxes. In large numbers of veterans hospitals in the U.S. the Passover food boxes will brighten the holiday for those unable to leave the hospital to attend Seders in near-by communities.

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HOPES TO DEVELOP SUPREME RELIGIOUS AUTHORITY IN ISRAEL

Dr. Pinkhos Churgin, president of the Mizrachi Organization of America, said in New York that one of the major tasks of his religious-Zionist organization would be to develop a supreme religious authority in Israel. Its purpose, he said, would be to "make the Jewish state a world center for spiritual guidance of Jews concerned with the advancement of historic Judaism."

Addressing 1,500 members and guests at a meeting at the Manhattan Center in celebration of Mizrachi's fiftieth anniversary, Dr. Churgin called for support of the State of Israel bond issue, the United Jewish Appeal and the Jewish National Fund and for the encouragement of private investment in Israel.

"The decisive role of the United State in the creation of Israel and the constant concern of the United States for the well-being of the new state manifests the noblest and truest spirit of American idealism," he declared.

ISRAEL, FRANCE SIGN AIR AGREEMENT

The aviation agreement concluded recently between Israel and France covers details of the rights of each country's aircraft in the other and a financial settlement to be submitted to the two Governments for approval. It lays down the aviation rights of the Air France and El Al companies and grants to both the right to convey passengers and goods on the Lydda-Paris-New York route and other routes agreed upon. The signing of this agreement represents a step towards the consolidation and development of mutual aviation rights. The two companies have hitherto operated under temporary rights.

The financial settlement, like those with other countries, regulates the question of money transfers and all other financial problems connected with the activities of Air France in Israel and of El Al in France. So far the State of Israel has signed aviation agreements with the United States, Great Britain, Holland, Turkey and the Philippines. France is thus the sixth nation to conclude such an agreement with Israel. The Israel Ministry for Foreign Affairs, together with the Civil Aviation Department of the Ministry of Communications, is now engaged on preparations for aviation agreements with a number of other West European countries.

The agreement was signed by the heads of the Israel and French delegations, which had been carrying on talks since February 19, 1952, Edouard Felix Guyon, Minister of France in Israel, and Moshe Dartur, Acting Director of the Economic Division, Israel Foreign Ministry. The French delegation was composed of high-ranking officials of the French Foreign Ministry, the Ministry of Communications and Air France. The Israel delegation was composed of officials of the Civil Aviation Department, headed by V. Gur, members of the El Al Management Board, headed by A. Pinkus, and officials of the Economic Division of the Ministry for Foreign Affairs.

The third annual Lane Bryant award for outstanding volunteer service in a community was presented to the Catholic Interracial Council of Wilmington, Del. At a luncheon in the Plaza Hotel, Raphael Malsin, president of the Lane Bryant department store, presented the $1,000 prize to Maj. William Duffy, first president of the Council. Members of the Council were honored for their campaign to break down segregation practices against Negroes in employment, schools and theatres.

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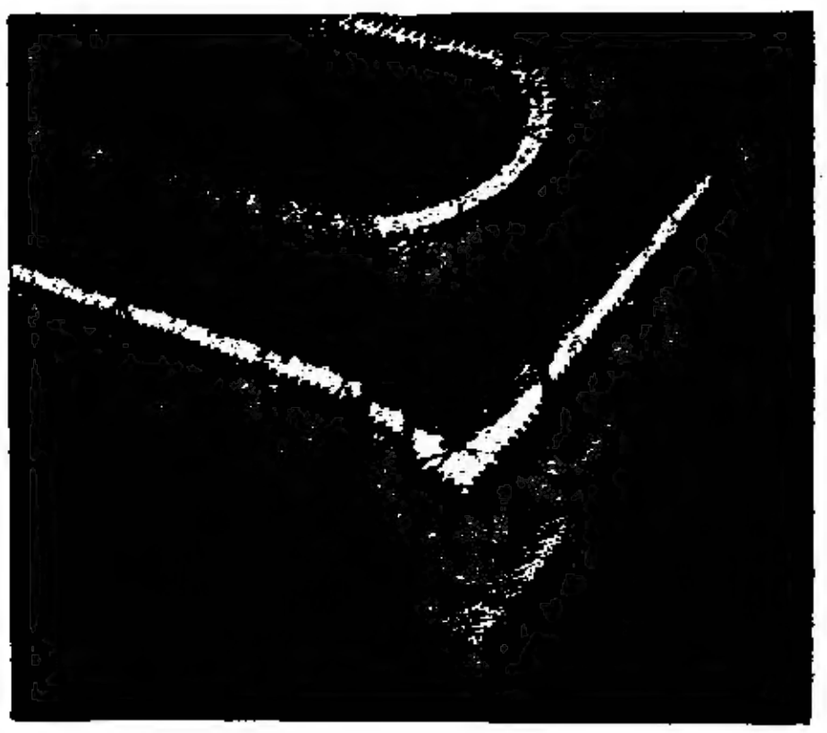

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THE REBIRTH OF A NATION AND THE FACTORS THAT BROUGHT IT ABOUT

Continued from page seven

were armed or inefficient. They had not the nerve for the job. They were hampered by scruples. They abhorred killing. They had far better reason to feel themselves to be the guardians of values of their people than the Irgunists, who obeyed the orders of a self-appointed command overlooking no means to have a say in our affairs, as a kind of elite, to be admired the recognized French resistance and to endanger the Jewish position. And yet, they could not overcome their inhibitions.

The same could be said about the attitude of the Yishuv as a whole to terrorism. English people would express indignation at the mutilation of innocents when after a successful outrage they would express horror, condemn the criminals and then content it all up by saying "But you cannot really expect anything else of the Palestinian Jews, can you?" The Jewish press was not indifferent. All these sentiments were mingled in private.

Did the terrorists come from a particular class or country? They comprised men of all classes and countries. Yet it appears that the leaders who gave the tone came from Eastern Europe. Their mentality and vocabulary show a deep influence of that particular brand of romantic Messianism, nationalist and social at the same time, which played such an important part in the history of the Polish people as well as of Russia and culminated in the glorification of terrorism. The original element, above all the Yemenites, formed a notable proportion of the Irgun members. The idea of kiddush hashem in the fight against Edom appeals strongly to them.

There can be no doubt that the Irgun, while not having made the most important contribution to the establishment of Israel, played a vital part as a catalyst in forcing the British out of Palestine. What about the moral aspect of the problem? A clean and unqualified condemnation of Irgunist terror will be justified and understandable only from confirmed pacifists and conscientious objectors to whom any act of violence and bloodshed is an evil from which nothing good can come, and for which no good consequences can atone. Few people hold this view.

Once you admit that there are causes which justify armed resistance and force, the whole question of terror against the British becomes a matter of compliance with necessary terror by the French Resistance against the Germans.

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was a fine thing, but not by the Jews against Britain, because the British were in Nazis, because they actually brought the Jews into Palestine and were the lawful governors, because there were the Arabs to contend with, and because the Jewish case was in essence a moral one. Personalities themselves often admitted that only the exceptional self discipline and fairness of the British could assure the success of the mission. Any other army would have run amok and wiped out the Jews.

And yet, this argument leads nowhere. However correct the behaviour of most British there were units very bad examples. The White Paper policy was calculated to deal a death blow to Jewish hopes. It may be said, as the Haganah tried, that while resistance was imperative, operations should have been designed to avoid as much bloodshed as far as possible. With the best will in the world this could hardly be done, especially in circumstances of guerilla warfare. Of course, the Irgun perpetrated acts, like the hanging of the two sergeants, which nothing could ever justify. The Irgunist argument usually is that the hanging of the two sergeants put an end to executions by the British. The answer to this is that it was better to have further executions than to hang two innocent boys.

Some have been saying that if you attempt to defend the Irgun you will have to whitewash Hitler. He was also sincere. But the test is not sincerity. The wolf, too, is sincere. Hitler was sincere in his belief that the German nation, or its *élite*, was destined to dominate the whole world and was called upon to exterminate the Jews and others on the way. The word sincerity becomes meaningless or sheer mockery when associated with a proclaimed design to annihilate or to deny elementary rights to whole nations. There was nothing of that in the attitude of the Irgun towards the British—in their opinion a rather sluggish, not wholly ill-intentioned power, requiring some pin-pricking to take a decision or the Arabs.

Jewish terror against the British in Palestine was not the revelation of a deep seated malady and moral situation, but an episode in the nature of a fit provoked by exceptional circumstances. The organism soon regained its balance, the pagan got back upon the rails. To confound anti-Zionists Israel has not seen a single case of political assassination or other act of political terrorism since the death of Bernadotte, while throughout the Middle East moustache and statesmen continue to fall victims to the assassin's bullet in rapid succession.

This article is from the Jewish Monthly.

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HIGHLIGHTS OF CANADIAN JEWISH HISTORY

(Continued from Page Eight)

development, particularly since the close of the First World War in 1918, is just what could have been expected in a minority group keenly appreciative of the cultural, economic and social opportunities available in a modern democracy; which despite a comparatively low rate of intermarriage and high degree of tenacity in retaining its religious and cultural identity, has rapidly adjusted itself to the social, educational and political environment of the country.

PASSOVER INSPIRES RESOLVE FOR A BETTER WORLD

(Continued from Page Nine)

individuals are exposed are due to the forces existing in the persons themselves. We seek relief from our own faults. We suffer from evils which we inflict on ourselves, and we ascribe them to God, who is far from connected with them. So reasoned Maimonides almost 800 years ago and the force of his logic is just as compelling today as it was in his own period.

As we look about us in our own contemporary day and see what the prospects for peace in Korea seem to be beginning to look like, how we have been saved in the Middle East by a discovery of uranium ores, the oil strike just in the nick of time in Libya, and the possibility of our military preparations being sufficient to prevent Russia from overrunning Europe, we are apt to assume that we have been saved by our own wisdom and strength. But when we look at the history of our people over a period of centuries we get an entirely different perspective. We have been saved because God has willed it so.

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benevolence of God. They question the efficacy of religion, and the necessity for faith in God or, for that matter, in anything.

It's high time we matured and grew up individually and collectively, to understand that life is a two-way affair between God and ourselves. It's up to us to be religious, not in a "pick and choose" sense, but in a manner benefitting our religious standards of ethics and conduct. When we co-operate with God, God co-operates with us. It cannot be an unilateral agreement. It must be a bilateral accord between God and man.

In the past the stress has too often been on the query, "Where is God in humanity's struggle? On whose side is God?" Now, and in the future emphasis must be, "Where is man in humanity's struggle, on whose side is Man?" To be sure, God is always on the right side. What we must hope for and try to insure is that we be on God's side.

The first thing to do with any difficulty is to face it. Sometimes the facing of it makes clear to us what is really involved, who is actually to blame, and what future course to pursue. Passover, with its age old emphasis on freedom and liberty, should help to strengthen our resolve to be co-workers with God in effecting a better world for all mankind.

THE FEAR OF AN ORIENTAL JEWISH MAJORITY IN ISRAEL

(Continued from Page Eleven)

lion of them: Morocco, 200,000; Algeria, 130,000; Tunisia, 90,000; Iran, 80,000. That all the enumerated countries are in a state of ferment and turmoil, like a seething cauldron, and that the Jews do not feel any too comfortable there, it is superfluous to add. To be sure, the degree of the fear of the seething cauldron, which is bound to explode, varies in different countries, but the fear is common to them all. Add the aforesaid fact that the natural increase among the Oriental Jews is one and one-half times as great as among the European, and it will become even more evident that the trend is toward a rise in the numerical weight of the Oriental Jews in Israel.

Up to this point we have spoken of the Oriental Jews as a homogeneous group. But this is far from being the case. In the first place, they are divided into Sephardic and Arabian Jews. The cultural level of the Sephardic Jews, who constitute a very large percentage of the Jews of Turkey and North Africa, is certainly not lower than that of the Jews of Slovakia, Carpatho-Russia, and also of certain regions of Rumania and Hungary, especially as they meet in Israel a great many fellow Sephardim from Bulgaria, who are certainly Europeans in the full sense of the word. The Sephardim of Israel have long since had their own paper.

But even the Jews of the Arab countries do not represent a homogeneous group. One cannot compare the Jews of Iraq, who include a large percentage of intellectuals and also a certain proportion of other elements who have gone through a modern school, with the Jews of Yemen, who are very backward. Both countries are on very different cultural levels, and the legal position of the Jews in these two countries differed greatly. The Iraqi Jews were proud citizens and occupied the highest economic positions, whereas the Yemenite Jews were denied every right and doomed to petty trade and handicraft. Among the immigrants from Egypt, again, there are many children of Italian, French, British, and even Russian Jews, for in the first quarter of the present century, the Egyptian Government readily admitted such immigrants.

One cannot therefore lump together all the Jews stemming from Asia and Africa. Even the Jews of North Africa do not constitute a uniform group: Among the Jews of Algeria, the intellectual stratum which has imbibed a great deal of French spirit and culture—though not always the more desirable aspects thereof—is far larger than among the Tunisian Jews and incomparably larger than among the Moroccan. In the French universities there are thousands of young Jews from the countries of North Africa, especially from Algeria. In the last few years, again, scores of kibbutzim have been established in Morocco and Tunisia, and also in France, for youths from these countries who are preparing themselves for settlement in Israel. They form a wonderful element, an element that in some measure is passing through the happy, enthusiastic years of the Chalutz movement in pre-war Poland. The schools of the Alliance in all the countries of North Africa are attended by 30,000 Jewish children, and in the last few years the curriculum of these institutions has undergone a radical change in the direction of Hebraism and nationalism.

All these facts and factors must be taken into account in considering and dealing with the problem of the amalgamation of the diverse elements in Israel.

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MARRIAGES

ROSS-FUHRER

The marriage of Miss Doris Beatrice Fuhrer, daughter of Mr. and Mrs. Sam. Fuhrer, 4777 Grosvenor Avenue, to Ned Major Ross, son of the late Mr. and Mrs. Michael Ross, of New York, took place on March 16, at the Ritz Carlton Hotel, in the vice-regal suite, at half-past twelve o'clock. Rabbi Wilfred Shuchat and Cantor N. Mendelson officiated. The bride was given in marriage by her father. She wore a ballerina-length gown of old-ivory-shaded Chantilly lace, cut with a sweetheart neckline, long sleeves coming to points at the wrists, a tight-fitted bodice, and a very full skirt. Her fingertip veil of tulle illusion was fastened to a Juliet cap of Chantilly lace, and she carried a Bible covered with white orchids, lilies-of-the-valley, and white streamers. Mrs. William Unobsky, sister of the groom, of New York, was matron of honor. She wore an ankle-length gown of grey silk taffeta, trimmed with leaves made of grey silk beads, a matching hat, and a cascade of fuchsia-coloured orchids and sweet peas. Dr. William Unobsky, brother-in-law of the groom, of New York, was best man. The ushers were David Kahn, cousin of the bride, and Robert Fuhrer, her brother. The canopy was decorated with white stocks, white snapdragons, and candelabra, and mixed spring flowers formed the decoration throughout the suite. Mrs. M. N. Fineberg played the wedding music. A luncheon took place in the hall, Mrs. Fuhrer, mother of the bride, receiving in an ankle-length aquamarine-blue gown of silk taffeta, a matching hat, and a corsage of red Sweetheart roses. The bride and groom left to spend their honeymoon travelling through the southern part of United States, the former wearing a grey cashmere suit, with natural-coloured pigskin accessories, and a beaver coat. They will reside in New York. Dr. and Mrs. William Unobsky and daughter, Miss Sarah Unobsky; Mr. and Mrs. Allan Sherman, uncle and aunt of the groom; Mr. and Mrs. Joseph Heller, cousins of the bride; and Mrs. Ida Finestein, aunt of the groom, all of New York; Mrs. David Harris, aunt of the groom, of Waterbury, Conn.; Mr. and Mrs. M. L. Kirmayer, cousins of the bride, of Coaticook; Mrs. Rosetta Goldhamer, and Jack Goldhamer, cousins of the bride, both of Cornwall, Ont., were wedding guests.

ERDRICH-SEBAG-MONTEFIORE

The marriage of Miss Nancy Sebag-Montefiore, daughter of Captain William Sebag-Montefiore, Western Avenue, and the late Mrs. Sebag-Montefiore, to Harry J. Erdrich, son of Simon Erdrich, Grey Avenue, and the late Mrs. Erdrich, took place at four o'clock, on March 18, in the Horace Joseph Chapel of the Spanish and Portuguese Synagogue. The chapel is named after the bride's maternal grandfather. Dr. Solomon Frank, Rabbi; Rabbi S. Kastner, and Rabbi Charles Bender officiated. The bride was given in marriage by her father. She wore an ankle-length gown of ice-blue tulle, with lace appliques; a lace cap, trimmed with seed pearls holding her shoulder-length veil, and carried a bouquet of white hyacinths and gardenias. Miss Daphne Sebag-Montefiore, who attended her sister, wore an ankle-length gown of lace and net over pale blue taffeta, with a blue flowered hat, and carried a bouquet of pink carnations and white hyacinths. Melvin Cohen was best man. The ushers were: Robert Sebag-Montefiore, brother of the bride, and Bernard Besner. Mrs. M. Pinsler played the organ. Spring flowers decorated the hall of the synagogue and a trio played during the reception. Receiving, Miss Kathleen M. Moore, the bride's cousin, was gowned in dusty-pink, with bead trimming, and had navy-blue accessories and a corsage of white gardenias. Miss Jennie Erdrich, sister of the groom, wore a beige Chantilly lace gown, with a mohair hat with bird of Paradise plume, and an orchid corsage. Mr. and Mrs. Erdrich left by motor for the United States, the bride travelling in a pale blue suit, with navy-blue accessories, a fur jacket, and corsage of Sweetheart roses. They will reside on Cote des Neiges Road. The groom received his B.A. and B.C.L. degrees from McGill University. Mrs. Pinto Joseph and Mrs. Samuel Rotenberg, both of New York; and Mr. and Mrs. Edward Joseph, of Quebec City, were wedding guests.

SHAPIRO-LEBOFF

The marriage of Miss Sheila Dorothy Leboff, daughter of Mr. and Mrs. Philip Leboff, Circle Road, to Cameron Jack Shapiro, son of Mrs. Ida Shapiro, Cote St. Luc Road, took place on March 16, at Shaare Zion Synagogue, at half-past five o'clock, Rabbi M. S. Cohen officiating. The bride was given in marriage by her father. She wore white satin, trimmed with seed pearl beads, and carried a white prayer book, covered with white orchids and streamers of lilies-of-the-valley. Miss Joan Abrams, as maid of honor, was in mauve Swiss organdy, with a matching Dutch cap, and carried a cascade bouquet of mauve and white sweet peas. Misses Sandra and Frances Shapiro, nieces of the groom, as bridesmaids, were dressed alike in mauve tulle, having matching hats, and carried cascade bouquets of mauve and white sweet peas. Isabel Berger, cousin of the groom, as flower girl, wore mauve tulle and a matching hat, and carried a nosegay of mimosa, and mauve and white sweet peas. Herbert Siblin, cousin of the groom, was best man. The ushers were: Fred Goldblum, Raymond Leboff, Jerry Leboff, and Bernard Cohn, cousins of the bride; Frank Leboff, Martin Leboff, Martin Leboff, brothers of the bride; Clifford and Lawrence Shapiro, brothers of the groom; Gerry Ritz, Allan Silverstein, and Elmer Weigensberg. The groom was attended by his brother, Harvey Shapiro. Jacob Rosemarin played the wedding music. There was a choir and W. Ruhman sang "Because". White gladioli and dogwood trees formed the decoration. A reception took place in the synagogue hall. Mrs. Leboff, mother of the bride, received in brocaded lace and beige tulle, a hat of toning flowers and leaves, and a gold orchid corsage. Mrs. Shapiro, mother of the groom, was in amber-coloured tulle, with gold appliques, and a matching hat, with green orchid corsage. Mrs. R. Hurwitz, of Philadelphia, Pa., grandmother of the bride, wore beige lace over pink, a pink flowered hat, and pink orchid corsage; and Mrs. J. Leboff, grandmother of the bride, was in black sheer, with lace insertions, with a matching velvet hat, and a mauve orchid corsage. Mr. and Mrs.

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Sharpe and after a wedding trip to Miami Beach, Florida, and Cuba, the bride travelling in a suit of grey and gold wool, and a gold corsage. They will reside in Kingston. Ontario. The bride is a graduate of McGill University, Montreal, and the groom is a graduate of Queen's University, Kingston. Mr. and Mrs. Sharpe, uncle and aunt of the bride, Mrs. Sidney Steinberg, Mrs. Phillip Lyon and children, Mrs. Ben Steinberg, Mrs. Sidney Steinberg, uncle and cousins of the bride, all of Montreal, Mr. and Mrs. Louis Rabinovitch, Ottawa, Ont., and Mrs. Sam Sharpe, Kingston, Ont., were among wedding guests.

Boston, Mass., Mr. and Mrs. Ben Rosenberg, and Miss Joyce Teacher, of Toronto, Ont. Misses Ruth and Sadie Rabinka, great-aunts of the bride, of Brooklyn, N. Y., and Mr. and Mrs. S. Winkler, of Ottawa, Ont., were wedding guests.

WEINER-LEZNOFF

The marriage of Renée, daughter of Mr. and Mrs. Morris Leznoff, of Mt. Nebo Road, to David Norman Weiner, son of Mr. and Mrs. A. Weiner, of Selwyn Road, took place on Sunday, March 16, at the Shaar Hashomayim Synagogue, Côte St. Antoine Road, by Rabbi Abraham Feldman, assisted by Rev. A. Rosenberg. The bride was given in marriage by her father. She wore a white lace gown, in Queen Anne style. It was designed with a scalloped-edge neckline, long sleeves, with scalloped cuffs over the hands, fitted bodice, and full, gored skirt, reaching to floor-length, and shaping into a slight train. She had a Queen Anne cap and tulle illusion veil, and carried a white prayer book, with a spray of white orchids, and white satin streamers. Mrs. Gordon Brown, aunt of the bride, was matron of honor. She wore a lavender net gown, styled with a fitted bodice, and full, floor-length skirt; also a Dutch cap of velvet ribbons, with a small, matching tulle veil; and carried a muff of yellow roses. Miss Rosita Brown, cousin of the bride, was bridesmaid, wearing a pale pink net dress, designed with a fitted bodice and full, floor-length skirt, and a small cap of pale pink lace, and carried a pink and blue nosegay. Ronnie Bland and Cynthia Brown, cousins of the bride, were flower girls, wearing pale pink net dresses, each with fitted bodice, full, floor-length skirt, with a blue sash, and worn with a matching Dutch bandeau. They carried pink and blue nosegays. Ben. Belinsky, brother-in-law of the groom, of Detroit, was best man. The ushers were Aaron Leznoff, Arthur Leznoff, Eddie G. Brown and Eddie Brown, all cousins of the bride; Ira K. Schlesinger, M. Silverstine, and David Hays, while Leo Leznoff, brother of the bride, was a junior usher. The ceremony was performed by candlelight, the decorations being composed of spring flowers in variety, with candelabra and white satin ribbons which marked the aisle. There was choir music, and a soloist sang "Beshana". For the reception at the Synagogue, the bride's table was arranged with seasonal flowers and ferns on each side of the wedding cake; and the table was candle-lit. The other tables, decorated with flowers and candles, were arranged in cabaret style. Receiving, Mrs. Leznoff, wore a floor-length gown of blue crepe, designed with yoke and sleeves of matching lace; also a pale-rose flower-trimmed hat, with matching pale-rose mitts; and a corsage of Sweetheart roses. Mrs. Weiner wore a floor-length gown of pale beige crepe, with a matching hat, and a corsage of Talisman roses. The bride and groom left for their honeymoon, to various Ontario and United States points; and will reside in Detroit, Mich. For travelling, the bride wore a dark brown gabardine suit, with brown calf accessories, and a camel-hair topcoat; also a small hat of natural-colored straw, trimmed with brown velvet, and a matching veil; and a corsage of Talisman roses. Here for the occasion were: Mr. and Mrs. M. Weiner, parents of the groom; Mr. and Mrs. B. Belinsky, his brother-in-law and sister; Mr. and Mrs. L. Weiner, his brother and sister-in-law; Mr. and Mrs. Charlie and family, his cousins; Miss Eva Rogers, of Hamilton, Ont., and Ben. Rogers, of Toronto, Ont., cousins of the bride. The groom is a graduate in arts of Wayne University.

DACHOWITZ-SACKSNER

The marriage of Seyma Anne, daughter of Dr. and Mrs. M. H. Sacksner, Durocher Avenue, to Rabbi Pincus Dachowitz, son of Rabbi and Mrs. Hirsh Dachowitz, of Brooklyn, N. Y., took place at the Park Inn Hotel, in Rockaway Park, Long Island, on March 4, at six o'clock. Rabbi Hirsh Dachowitz, father of the groom, officiated at the ceremony, assisted by Cantor Jack Kutchen and Cantor Chaskale Ritter. The bride was given in marriage by her father. She wore an ivory-shaded princess gown of Chantilly lace and nylon tulle over matching satin, with a round neckline, and yoke of nylon tulle, long sleeves, pointed over the wrists, and a gathered floor-length, nylon tulle skirt, shaped into a long train. Her cap-effect headdress was edged with pearl-beading, and her cascade bouquet was composed of Joanna Hill roses and stephanotis. Miss Esther R. Sacksner, sister of the bride, was maid of honor. She wore a gown of white organza over pink taffeta, styled with a shirred yoke, and fitted bodice; and a floor-length skirt, caught at the waist with a pink satin sash; and encircled at knee-length with sprays of pink roses. She had a pink nylon tulle bandeau; and an old-fashioned bouquet of Nile-green camellias. Janet Dachowitz and Sheila Dachowitz, nieces of the groom, were flower girls, wearing long, ruffled, pink taffeta dresses; and carrying baskets of rose petals. Rabbi William Cohen, of West Hartford, Conn., was best man; and the ushers were Lyon and David Sacksner, brothers of the bride; Samuel Dachowitz, brother of the groom; and Harry Irom, Rabbi Abraham Arech, and David Sklar. Seasonal flowers were used to decorate the hall. Receiving, Mrs. Sacksner, mother of the bride, wore a sky-blue Chantilly lace gown, worn over matching taffeta, with a floor-length skirt; also a matching lace hat; and corsage of pink roses and white camellias. Mrs. Dachowitz, mother of the groom, wore a plum-colored floor-length gown, with a matching hat, and shoulder spray of mauve orchids. Mrs. S. Epstein, Durocher Avenue, grandmother of the bride, wore a floor-length gown of periwinkle-blue crepe trimmed with silver-shaded lace and embroidery; with a black tulle hat, trimmed with blue flowers; and a corsage of deep pink camellias. The bride and groom spent their wedding trip at Kiamesha Lake, N. Y., the bride travelling in a pink suit, with navy-blue acces-

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series. They are residing in Brooklyn. Rabbi Dachowitz, the groom, was ordained at the Rabbi Isaac Elchanan Theological Seminary in New York, and is Rabbi of Congregation Bnai Israel, of Midwood, Flatbush. In New York for the occasion were also: Mrs. Harry Epstein, Mrs. Walter Wiehl, Mrs. T. Hershcovich, and daughter, Miss Joy Hershcovich, and Miss Ethel Guttaman, all of Montreal; Mrs. Louis Rachlin, Mr. and Mrs. S. Epstein, Misses Ray and Sadie Cornblatt, all of Ottawa, Ont.; Mr. and Mrs. Joseph Emerson and Miss Roslyn Emerson, of Toronto, Ont.; Dr. and Mrs. Samuel Braun, of Cleveland, Ohio; Rabbi and Mrs. Paul Levavi, and Mr. and Mrs. William Stein, of Lakewood, N. J.; Rabbi Ephraim Pulvavitz, of Bridgeport, Conn.; Rabbi and Mrs. William Cohen, of West Hartford, Conn.; Mr. and Mrs. Bernard Guld, and Eli Guld, of Columbus, Ohio; Mr. and Mrs. Boris Borowsky, Mrs. Sarah Zwilick, of Trenton, N. J.; and Mr. and Mrs. William Silverstein, of Rahway, N. J.

ENGAGEMENTS

Mr. and Mrs. Saul Engel, Bloomfield Avenue, announce the engagement of their youngest daughter, Anne, to Otto Goldstein, youngest son of Sydney Goldstein, St. Lawrence Boulevard; the wedding to take place on Sunday, December 14, at Beth David Synagogue.

Mr. and Mrs. Sam. Blumstein, Linton Avenue, announce the engagement of their daughter, Judy, to Michael Gutwillig, son of Mr. and Mrs. Harry Gutwillig, Wiseman Avenue. Miss Blumstein is a graduate of Macdonald College School for Teachers, and Mr. Gutwillig received his B.A. degree from Sir George Williams College.

Mr. and Mrs. N. H. Leith, of Sydney, N. S., announce the engagement of their daughter, Diane Frances, to Harold Yancovitch, son of Mr. and Mrs. Abraham Yancovitch, Woodbury Avenue; the wedding to take place on May 24, in Montreal.

Cards Of Thanks

ITCOVITCH: Henry Itcovitch and family wish to thank their relatives and friends for their kindness and expressions of sympathy shown to them in the loss of his mother, Mrs. Dora Itcovitch, who passed away on March 8.

Jules, Hyman, Rose, and Cecile Mendelker wish to thank all their relatives and friends for their kindness and expressions of sympathy shown to them during their recent bereavement in the loss of their dearly beloved mother, Rachel Mendelker, who passed away on March 6.

PERELMUTER: The family of the late Mrs. Freda Perelmuter wish to express their thanks and appreciation for the acts of kindness, and messages of sympathy received from their friends, relatives, and organizations during their recent loss of a dearly beloved mother and grandmother.

IN MEMORIAM

POLLACK: In loving memory of a dear husband and father, George Pollack, who passed away on April 4, (9th day of Nisan) 1947

There is some one who missed you sadly,
And thinks the time long since you went.
There is some one who mourns you dearly,
But tries to be brave and content.
There is some one who weeps in silence,
And breathes a sigh of regret
For you are ours to remember,
When others are apt to forget.

Always remembered by your loving wife, Fannie; and dear children.

DEATHS

Mrs. Freida Rosen Marcovitch, 6183 Durocher Avenue, widow of the late Benjamin Marcovitch, aged seventy-six, died on Tuesday, February 26. She is survived by four daughters, Mrs. A. Basboim (Anna); Mrs. Goldie Schneider, Mrs. M. Albert (Dora); Mrs. N. Feiger (Carrie), of Chicago, Ill.; two sons, Asher, of Chicago; and Dr. Joseph Marcovitch, of Marion, Indiana; nineteen grandchildren; seventeen great-grandchildren; and two sisters, Mrs. I. Kaufman (Anna); and Mrs. Leah Silverman, of Chicago. Funeral service took place

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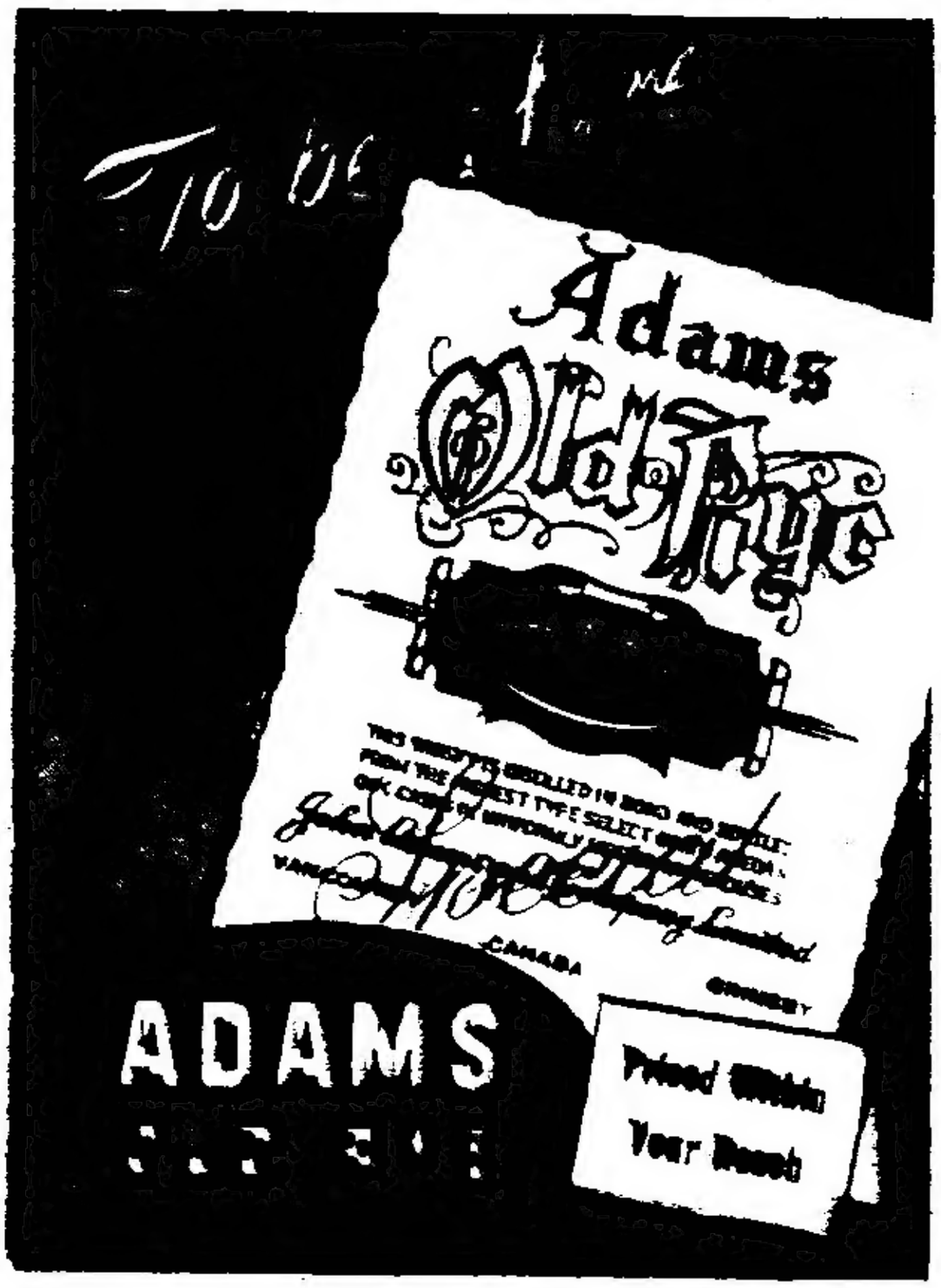

[illegible] Rabbi S. H. Sykes and Reverend L. Gluck officiated. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home.

[illegible] February 26, after a lengthy illness. She is survived by her sister, Mrs. Rebecca Miller, Outremont; three sons, David, of Ottawa, Charles and Nathan; two daughters, Mrs. H. Berkowitz (Hilda), and Mrs. M. J. Rabkin (Rose); seven grandchildren, and a brother, William Goodman. Funeral was from the late home to Shaar Hashomayim Cemetery, Rabbi S. H. Sykes and Rev. [illegible] officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home of her daughter, Mrs. [illegible], 5251 Edward Avenue.

Mrs. [illegible] Wenger, 251 St. Joseph Boulevard West, mother of the late Sam Plotz, died on Sunday, February 24. She is survived by one son, Maurice Plotz, and one daughter, Mrs. [illegible]. Funeral was from Shaar Hashomayim, Rabbi S. H. Sykes officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home of a niece, Mrs. Sam Cohen, 510 Lansdowne Avenue West.

Mrs. Dorothy Rosella Plotz, beloved wife of the late David [illegible] Sunday, February 24, at the Jewish General Hospital. She is survived by her husband, Max Plotz, and one daughter, Mrs. Bernard Rosenberg, Ottawa. Funeral was from Shaar Hashomayim, Rabbi S. H. Sykes officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home of her daughter, Mrs. B. Rosenberg, 5251 Edward Avenue.

Mrs. Dorothy Shaskin, 5251 Edward Street, aged sixty-seven, died on February 24, at the Jewish General Hospital. She is survived by her husband, Max Shaskin, and one sister, Mrs. Sarah Kominsky, Toronto. Funeral was from Shaar Hashomayim, Rabbi S. H. Sykes officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home of a sister, Mrs. Sam Cohen, 510 Lansdowne Avenue West.

Mrs. Dorothy Rosella Plotz, beloved wife of the late David [illegible] Sunday, February 24, at the Jewish General Hospital. She is survived by her husband, Max Plotz, and one daughter, Mrs. Bernard Rosenberg, Ottawa. Funeral was from Shaar Hashomayim, Rabbi S. H. Sykes officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home of her daughter, Mrs. B. Rosenberg, 5251 Edward Avenue.

Mrs. Fanny Fineman, died on Wednesday, February 20, at her home, 5251 Clark Street. She is survived by two sons, Abe Fineman, Montreal, and Emanuel (Fineman), three daughters, Mrs. Irene Gilmour, Mrs. Michael Malin (Anne), Mrs. Rose Friedman, twelve grandchildren, and six great-grandchildren. She was the mother of the late Mrs. Charlotte Goldstone. Funeral service was held from her home, Rabbi S. H. Sykes officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home.

Mrs. Fanny Rosen, formerly of 5251 St. Urbain Boulevard, died on March 1. She is survived by three daughters, Mrs. Lena Shusterman (Anne), Mrs. H. Glaser (Rose), Mrs. Joseph Shaskin (Kathleen), four grandchildren, and two great-grandchildren. Funeral service took place from Shaar Hashomayim, Rabbi S. H. Sykes officiating. Burial was in Shaar Hashomayim Memorial Park. Shiva was at the home.

BIRTHS

Born, to Mr. and Mrs. Jack Jerry Kleit, (nee Betty Rosenstein), Ottawa, Ontario, a son, Norman Charles, on March 15, at Ottawa Civic Hospital; brother of Joyce, Jack, Lawrence, and Marian; grandson of Mrs. Rae Rosenstein, of New York, and of Mr. and Mrs. [illegible] Klein, Ruthelaine Street.

Born, to Mr. and Mrs. Reuben Wood, (nee Sophie Rabinsky), Montreal, Quebec, a son, Jack Arthur, on March 5, at Jewish General Hospital; brother of Richard, Edward, and Linda Jane; grandson of Mr. and Mrs. Louis Rabinsky, Outremont Avenue, and of Mrs. Jack Wood, 5251 Rue Nuages Rose, and the late Mr. Wood; great-grandson of Mrs. J. Wine, Spadina Avenue, Toronto. Congratulations are also sent to Mrs. Ellen Segal, Outremont, Montreal Avenue, and Sam Thurston, great-uncle, Toronto. Mr. Rabinsky, grandfather, had the honor during the ceremony.

Born, to Mr. and Mrs. Arthur Moses, (nee Rose Sacks), Great Britain, Quebec, a daughter, Andrea Judith, on March 12, at Jewish General Hospital; sister of Ronald, Lois, and Lynn; granddaughter of

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Mr. and Mrs. S. Yaffe, St. Urbain Street, and of Mrs. A. Moses, Bloomfield Avenue, and the late Mr. Moses.

Born, to Mr. and Mrs. H. Kaplinsky (nee Ruth Steckler), Coolbrook Avenue, a daughter, Shelley Mae, on March 1, at Jewish General Hospital; sister of Eleanor, Estelle, and Penny; granddaughter of Mrs. Leah Steckler, of Brooklyn, N. Y.; and of Mrs. D. Kaplinsky, of Buenos Aires, Argentina.

Born, to Mr. and Mrs. Thomas Horovitch (nee Anita Smolkin), Villeneuve Street West, a son, Stephen Joel, on March 5, at Jewish General Hospital; brother of Judy; grandson of Mr. and Mrs. I. Ashoff, Jeanne Mance Street; and of Mrs. E. Horovitch, Villeneuve Street West, and the late M. Horovitch. Godparents are Miss Esther Bronstein, Clark Street, and her fiance, Melvyn Ashoff, uncle, Jeanne Mance Street. Nathan Schachter, uncle, Jeanne Mance Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Lester Engelberg (nee Sylvia Jersey), of Detroit, Mich., a daughter, Cheryl Pinsween, on March 18, at the Women's Hospital, in Detroit; sister of Esther Sandra; granddaughter of Mr. and Mrs. Sam Jersey, of Windsor, Ont., and of Mr. and Mrs. Leo Engelberg, Henri Julien Avenue, Montreal.

Born, to Mr. and Mrs. Frederick Lawrence Solomon (nee Joan Hope Strean), Bishop Street, a daughter, Linda Anne, on March 2, at the Jewish General Hospital; granddaughter of Dr. and Mrs. George J. Strean, Lansdowne Avenue; and of Mr. and Mrs. Edward Solomon, Arlington Avenue; great-granddaughter of Mr. and Mrs. David Blumer, Murray Hill Avenue; and of Mrs. Max Strean, Queen Mary Road.

Born, to Mr. and Mrs. Isaac H. Matarasso (nee Hilda Kositsky), Ridgevale Avenue, a daughter, Sarah Esther, on March 12, at Jewish General Hospital; granddaughter of Mr. and Mrs. David Kositsky, Querbes Avenue; and of the late Mr. and Mrs. Yehudah Matarasso, of Israel.

Born, to Dr. and Mrs. Max Cohen (nee Shirley Flanders), Ridgevale Avenue, a son, Stephen Howard, on March 13, at Jewish General Hospital. Grandparents are Mr. and Mrs. Isaac Flanders, Dunrobin Avenue; and Mr. and Mrs. A. Cohen, Van Horne Avenue. Godparents are Mr. and Mrs. Ralph Cohen, uncle and aunt, Querbes Avenue. Mr. Flanders, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. S. Schiffman (nee Ruth Gorofsky), Birnam Avenue, a son, Ronald David, on March 12, at Herbert Reeder Memorial Hospital; brother of Martin; grandson of Mr. and Mrs. A. Gorofsky, Stuart Avenue, who are the godparents; and of Mr. and Mrs. J. Schiffman, Birnam Avenue. Mr. Schiffman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Sidney Strulovitch (nee Anita Ruby), Coolbrook Avenue, a daughter, Gloria Cheryl, on March 8, at Royal Victoria Hospital.

Born, to Mr. and Mrs. Sidney Coplevitch (nee Sheila Bick), Victoria Avenue, a daughter, Cheryl Leesa, on March 8, at Royal Victoria Hospital; granddaughter of Mrs. Rachel Bick, Mackenzie Avenue.

Born, to Mr. and Mrs. Alec Scheffer (nee Edith Teitel), Bloomfield Avenue, a son, Jack, on March 6, at Jewish General Hospital; grandson of Mrs. S. Teitel, of Ville St. Pierre.

Born, to Mr. and Mrs. Robert N. Rosenberg (nee Alice Mandel-baum), of Montreal, of Burlington, Vt., a daughter, Leigh, on March 3, at the Fletcher Allen Hospital, in Burlington; granddaughter of Reverend and Mrs. Myer Mazur, Kingsbury Road, Montreal; and of Mr. and Mrs. Robert Rosenberg, of Burlington, Vt.

Born, to Mr. and Mrs. Norman Bolotin (nee Edith Gershman), Harvard Avenue, a son, Gerald Joshua, on March 9, at Jewish General Hospital; brother of Irena and Thomas; grandson of Mr. and Mrs. Gershman, Durocher Avenue, and the late Mr. Gershman; and of Mrs. M. Bolotin, Tupper Avenue.

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Social Notes — Montreal

Mr. and Mrs. Max Steiner, Brookdale Road, returned from Chicago, Ill.

Mr. and Mrs. Moshe Yuval, formerly Miss Fay Rose, daughter of Mr. and Mrs. Jules Rose, 571 Kenilworth Avenue, left for Quebec where Mr. Yuval, who was Acting Consul General of Israel in Canada, will take up a new post in the Israel Foreign Service.

Mr. and Mrs. S. Kalfus, Dorchester Avenue, spent a month in Palm Beach, Florida.

Mr. and Mrs. Israel Bendahan, Graham Avenue, are in Nassau, the Bahamas.

Sergeant Leslie Victoria, Lansdowne was in Grand Manan, N. B.

Mr. and Mrs. Reuben Rosen, Somerville Avenue, were in Miami Beach, Florida.

Mr. and Mrs. [illegible] Kensington Avenue, returned from Miami, Florida, where they spent the season.

[illegible], Cedarcrest, Outremont, spent the season at St. Petersburg, Florida.

Mr. and Mrs. Phil Hartstein, Douglas Avenue, are spending a holiday in Florida.

Mr. and Mrs. A. Ruth Appel, Kingsley Avenue, are spending a week in New York.

Mr. and Mrs. Hyman Baker, Grosvenor Avenue, entertained about fourteen guests at a party at Ruby Foo's, in celebration of the sixteenth birthday of their daughter, Daryl. Tulips, daffodils and carnations were the table flowers.

Dr. and Mrs. Philip Joseph, Edgehill Road, entertained at dinner in honor Miss Fay Rose, daughter of Mr. and Mrs. Jules Rose, 571 Kenilworth Avenue, prior to her marriage to Moshe Yuval, Acting Consul General of Israel in Canada.

Reverend and Mrs. Moses Max [illegible] Hazeldean Street, returned from Burlington, Vt., where they spent several days visiting with their son-in-law and daughter, Mr. and Mrs. Robert M. Rosenberg, and their new-born daughter, Leigh.

Mrs. M. Avrasin, Hazeldean Street, spent ten days at Motel Vaurnune, in Ste. Agathe.

Miss Anne Black, Jeanne Mance Street, left to take up residence in Brooklyn, N. Y.

Mrs. A. Greenberg, Mount Royal Avenue West, spent two weeks in Ste. Agathe.

Mr. and Mrs. A. L. Benjamin, Dollard Avenue, are in a Caribbean cruise.

Miss Bess Ackman, de Bullion Street, returned from New York.

Mr. and Mrs. George W. Lachter, Middle Village, Long Island, New York, are spending the Passover week with her parents, Mr. and Mrs. Max Steinman, and family, 4080 City Hall Avenue.

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Mrs. J. Dalfen, 726 Davaar Avenue, returned from Miami Beach, Florida. Mrs. A. Raider, Snowdon Avenue, joined her mother in New

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York on her return trip and they spent a few days there.

Mrs. Ethel Adler, 998 St. Viateur Street West, will have her son, Morton Adler, of Toronto, Ont., visiting her for the Passover holidays.

Miss Estelle Samuels, of Cleveland, Ohio, will visit her parents, Mr. and Mrs. Leo Samuels, 1681 Duchesne Avenue, for the Passover holidays. Miss Samuels is attending Western Reserve University and is assistant director of Bnai Brith in Cleveland.

Mrs. Lazarus L. Tinkoff, Lacombe Avenue, was at Hotel Vermont, in Ste. Agathe.

Dr. and Mrs. A. Benjamin, Fulton Avenue, are on a cruise to the Caribbean.

Mrs. Harold Gallender and daughter, Maxine, of Toronto, Ontario, will spend several days visiting her parents, Nathan Solomon, Q. C., and Mrs. Solomon, 4885 Queen Mary Road.

Mr. and Mrs. D. Dalys, Linton Avenue, have returned from Miami Beach, Florida, where they spent the winter.

Mrs. Max Rosenstein, of New York, is visiting her son-in-law and daughter, Mr. and Mrs. Josh Jerry Klein, and their new-born son, Norman Charles, brother of Joyce, Jack, Lawrence, and Miriam, Trans Island Avenue.

Mr. and Mrs. H. Migicovsky and family, formerly of 4466 Laval Avenue, have taken up new residence at 2200 Goyer Road.

Mrs. Nathan Davidow, Fulton Avenue, left by plane, via El Al Airlines, to visit her brother, Moses Koss, in Tel Aviv, Israel.

Mrs. I. Mauer, Dupuis Avenue, returned from Wilkes-Barre, Pa., where she visited her brother-in-law and sister, Mr. and Mrs. B. Birns.

Mrs. A. Sinowitch, of Philadelphia, Pa., visited her mother, Mrs. S. Vineberg, Prud'homme Avenue.

Mr. and Mrs. J. Levitt, Cote St. Luc Road, are leaving shortly to spend Passover in Atlantic City, N. J.

Harry Bergant, of Toronto, Ont., who is the first violinist with the Toronto Symphony Orchestra, visited his brother-in-law and sister-in-law, Mr. and Mrs. Louis Kay, Sovart Avenue. Mr. Bergant played the violin in recital in Quebec City.

Mr. and Mrs. Sol. Kallner, Cote St. Luc Road, will return from Miami, Florida, to be here in time for the Passover holidays.

David Krupar, Ponsard Avenue, spent several days at Hotel Vermont, in Ste. Agathe.

Mr. and Mrs. Gerald Wolfe, Bonaventure Avenue, visited his mother, Mrs. L. Wolfe, at Miami Beach, Florida.

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plaude Avenue, and the late Jacob Cohen. Kiddush was observed. Mrs. Cohen was in a navy-blue taffeta silk, trimmed with sheer, and fashioned with a V-shaped neckline, three-quarter-length sleeves, and a slim skirt; with a navy-blue straw hat. Mrs. Lapetsky wore a grey and pink shantung suit, styled with a V-shaped neckline, long sleeves, and straight skirt; with a blue and white straw hat. Mrs. Cohen wore a black crepe dress, made with a V-cut neckline, long sleeves, and slim skirt; and had a black straw hat. Judith wore a grey flannel suit, cut with a mimic collar, and a white pique double-collar, with long sleeves, and a full skirt; and had a navy-blue felt hat, trimmed with white nylon straw, and navy-blue accessories. Two hundred guests were received at a dinner. Mrs. Cohen wore a navy-blue nylon tulle gown, over matching taffeta and an orchid corsage. Designed with a strapless bodice, and full, bouffant skirt, it had a matching tulle jacket. Mrs. Lipetsky wore navy-blue lace, cut with a V-neckline, short sleeves, and slightly flared skirt; and had a corsage of red roses. Mrs. Cohen wore a royal-blue lace gown, styled with a V-shaped neckline, long sleeves, and straight skirt; with a similar corsage. Judith wore a long dress of pink nylon tulle over taffeta, made with a high, round neckline lined with nylon tulle; and a bouffant skirt; and she had pink carnations as a head-dress. Roses, daffodils, and greenery were arranged to centre all the tables; and palms, with huckleberry boughs, were combined to decorate a trellis which marked the receiving line. The speakers were Cantor Gabriel Barkovitz, who recited grace before the meal; Rabbi Maurice S. Cohen, of the Synagogue; Mr. Lemetsky, the grandfather; A. Cardosi, the teacher of Morton; and A. Rogers, of the Zimroh Choir, of which Mr. Cohen, the father, is a member. Here for the occasion were: Mr. and Mrs. S. Lemetsky, the grandparents; Mr. and Mrs. J. Beauregard, uncle and aunt; Alec Lapetsky, uncle; Mr. and Mrs. Samuel Fairbairn, cousins, all of Joliette; and Mr. and Mrs. Philip Jacobs, of New York, cousins of Morton.

Miss Shirley Zacklin, only daughter of Mr. and Mrs. Jack Zacklin, Marquette Street, whose marriage to Peter Sosa, eldest son of Mr. and Mrs. Samuel Sosa, St. Cyrille Avenue, takes place on November 2, at Beth David Synagogue, was entertained at a linen shower at the Buckingham. The hostesses were: Mrs. S. Sosa, mother of the groom-elect; Mrs. I. Myerson, Mount Royal Avenue West, sister of the groom-elect, Mrs. A. Halpert, Clark Street, aunt of the bride-elect; and Mrs. J. Halpert, Clark Street, her aunt. Over hundred and fifty guests were received. Mrs. Sosa wore a navy-blue crepe dress, cut with a square neckline, short sleeves, and slim skirt, and a white straw hat, and corsage of pink roses. Mrs. Myerson wore a navy-blue and red crepe dress with a V-shaped neckline, short sleeves, and slim skirt; and had a corsage of red roses. Mrs. E. Halpert wore a navy-blue

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dress, cut with a V-shaped neckline, short sleeves, and straight skirt; with a white straw hat, and corsage of white carnations. Mrs. I. Halpert was dressed in navy-blue crepe, designed with a V-cut neckline, short sleeves, and slim skirt; and had a navy-blue and white straw hat, and corsage of white roses. Mrs. Zeitlin wore a navy-blue crepe dress. It was fashioned with a V-neckline, three-quarter-length sleeves, and a slim skirt; and worn with a navy-blue and white straw hat, and white carnation corsage. Miss Zeitlin, the bride-elect, wore a taffeta dress, in an off-blue shade, having a V-cut neckline, three-quarter-length sleeves, and a full skirt; which was worn with a white straw hat, trimmed with flowers; and an orchid corsage. Tulips, gladioli, and roses were combined to decorate the table.

Mrs. W. Blank, Waverley Street, entertained over twenty guests at a cocktail party in celebration of the engagement of her niece, Miss Bernice Noble, daughter of Mr. and Mrs. Phillip Noble, 910 Dunlop Avenue, to Leonard Cohen, son of Mr. and Mrs. Eric Cohen, 1711 Hall Avenue. The hostess wore a printed green nylon two-piece cocktail dress, having a roll-collar, elbow length sleeves, petal-edged peplum, and slim skirt; with a pink straw hat, trimmed with black velvet; and a corsage of white carnations. Miss Noble wore a black corded suit, styled with a slim skirt and jacket, made with lapelled collar, edged with black velvet, elbow-length sleeves, with flared cuffs, and slightly-flared peplum; also a black straw hat, trimmed with pink flowers and velvet ribbon, with a corsage of white carnations. Mrs. Cohen, mother of the groom-elect, wore a navy-blue silk dress, styled with a V-shaped neckline, long sleeves, and side-draped skirt; also a navy-blue hat, and a corsage of red roses. Miss Noble, the bride-elect, wore a navy-blue corded dress, with a white polka-dot pattern. The dress had a white lapelled, pointed collar, over navy-blue trimmed with buttons down the front; and with a full, flared skirt; with a navy-blue straw hat, with white flower trimming, and corsage of pink roses. Mrs. G. Sadler, Waverley Street, grandmother of the bride-elect, and Mrs. Blank, her daughter, presented a cheque to Miss Noble. Mrs. Sadler wore a navy-blue sheer dress, over taffeta, which was designed with a high neckline, long sleeves, and full skirt; and her corsage was of red roses. Roses and carnations adorned the table. The marriage will take place on September 7, at Young Israel Synagogue.

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MONTREAL MEETINGS

• The State of Israel is in the midst of a bitter war of survival no less crucial because the guns are silent, Samuel Bronfman, chairman of the National Conference for Israel and Jewish Rehabilitation, stated on the first anniversary of the formation of the Canada-wide organization to assist Israel and to restore the victims of war and of persecution to useful lives. He urged support for the $5,250,000 program of the conference to be disbursed through the United Israel Appeal, the Canadian Jewish Congress and the United Jewish Relief Agencies, as the minimum share in this effort.

• Leah Echenberg Chapter of Hadassah, in Sherbrooke, held their annual Youth Aliyah campaign at the Community Hall, convened by Mrs. Samuel Echenberg and Mrs. I. Steinman. Mrs. A. Schachter, president, spoke in welcome. Mrs. I. Steinman, was chairman. Mrs. J. Cooperman introduced the speaker, Moses A. Appel, of Montreal, assistant executive director of the Zionist Organization. Mrs. H. Echenberg thanked him. A film, "Passport To Life", showed Youth Aliyah work.

• Dr. Louis J. Newman, official observer at the United Nations for the Central Conference of American Rabbis and long a foremost American Jewish leader, is the guest on ABC's coast-to-coast 10 a.m. (EST) weekly Message of Israel for the four Sundays in April. Dr. Newman is Rabbi of Congregation Rodeph Shalom, in New York, and is also a poet, author, playright, and composer.

• B'NAI BRITH WOMEN: The following members of Montreal Chapter 257 attended the annual $10 budget luncheon: Mesdames A. Laxer, M. Myers, S. H. Mosel, E. Wax, J. Rother, I. Saltsman, B. Sheiner, I. Anchel, A. Weissler, S. Grossman, T. Nadel, R. Nadel, A. Lonn, I. A. Segal, L. Goldfield, S. J. Katz, F. Dunkoff, N. Davidow, J. Tessler, R. Rickhaus, S. Katz, F. Freeman, J. Brasloff, I. Saltsman, J. Lands, B. Segal, B. Hepneman, H. J. Freedman, H. Pencer, D. Costin, J. Weinstein, N. Stern, J. Waxman, M. Mayor, S. W. Weber, M. Felsher, S. Schieber, S. Charness, L. Task, R. Freibeiter, H. B. Cohen, M. Nudelman, M. Auerbach, F. S. Wise, A. Golloff, S. Choran, A. Lewis, E. Segal, H. Mendelson, J. Perrin, W. Berke, W. Friedman, M. Halpin, A. Leitman, D. Friedman, B. Cohen, D. Winer, R. Chazanoff, H. Weinberg, H. S. Mendelson, F. Potlock, J. Lang, M. Neporent, J. Mandlin, N. Richler, S. Lerbovitch, D. Sutlofsky, D. Yosipovitch, J. Quint, S. Cohen, J. Quint, M. Simon, W. Appel, K. Gold, D. Rothenberg, L. Woods, J. Dunker, R. Lipes, B. Mayor, B. Cohen, A. Goldin, H. Cohen, A. Balinsky, H. C. Fleming, J. Karnes, M. Kaufman, C. Kinsley, P. Blackman, N. Cohen, H. Goldhamer, L. Abramovitch, D. Woolf, J. Freedson, M. Feather, M. Sussman, M. Zuker-man, H. Bernstein, M. Sharf, M. B. Veinish, M. Katz, J. Rogatko, M. Herscovitch, M. Trachtenberg, M. Spivak, A. Grunbach, H. Hirsch, A. Stanmer, P. Savage, A. Gutsmer, P. Gordon, M. Rubin, M. Haller, S. Geler, S. Schwartz, W. Barbrier, B. Abrams, D. Bernstein, S. Fink, J. M. Hetfield, H. Marchand; Miss Bernice Epstein.

• SHAARE ZION Synagogue, Maurice S. Cohen, Rabbi: Jerry Cohen, son of Mr. and Mrs. A. Cohen, will be called to the Reading of the Torah on April 5, in celebration of his bar-mitzvah. In Junior Congregation service were: Joel Bell, Melvin Levin, David Auerbach, Murray Steinberg, Norman Bordo, Robert Rosenblatt, Billy Maurice, Seymour Samberg, Melvin Cohen, Eddie Berkovits, David Ettus, Emil Berkovits and Harry Caplan. Israel Silverman, a native Montrealer who is studying at the Rabbinical School of the Jewish Theological Seminary, in New York, will be the guest preacher at the Passover service on April 12. He was a member of the school faculty and student Rabbi of the overflow services during the High Holy days. The following is an additional list of names of contributors to the Superfood Tonic Fund: S. Clark, H. Golden, H. Axelrod, S. Miller, B. Goldberg, A. L. Stein, S. Ship, N. Takefman, B. Weiss, H. G. Deckelbaum, H. Lepedis, H. Drimer, W. Rubman, J. Solomon, Justice Marion Gross, H. M. Walfish, J. Rosnoff, A. Beinhaker, L. Mandel, H. B. Miller, A. Greenberg, S. Rubick, R. Gold, D. Gillman, G. Greenfield, N. Steinberg, S. Lincoln, M. Gunsnoff, M. Steinberg, S. Rosenblatt, S. Goldstein, J. S. Cape, H. Rusk, M. Dick, S. Gelfand, C. Isserman, S.

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• Rabbi S. Applebaum son of Rabbi A. Applebaum from Toronto who is spending about a week at B'nai Jacob Synagogue, Montreal, is conducting mathematics and English compulsory courses by [illegible] for boys in Jewish Public Schools in the province. Classes are taking place at Montreal Talmud Torah. The week is held in Montreal and the boys from a number of Montreal Jewish schools are attending. The English courses are for boys who [illegible] English well.

• Mrs. M. [illegible] of Montreal Mondal Canadian Rabbi Bridge Sport is arranging a [illegible] Sunday, at 8.30 p.m. Rabbi candidates will deliver the sermons Shabbos Hagodo lectures at some agency or Central one if sele[illegible] for the Passover holidays. On Sunday morning April 6 [illegible] services, lectures and children's Model seder breakfast will be held. Reservations were made by the Youth Groups. Rabbi candidates will continue their program on the holidays. On Sunday, April 6 morning [illegible] for the children in the religious school will be [illegible] Mrs. Applebaum wife of Rabbi Applebaum will be [illegible] Monday, April 7, Rabbi candidates will remain in Montreal for the Passover holidays. On Monday, April 7, the children in the Schools will be sent to their parents [illegible] Miss

did raised $170 at a collective tea at the Jubal Zionist Centre. Mrs H Isenberg was the convener. Hostesses were: Mesdames S Glassman, S Stillman, I Heitner, M Nachshen, H Shapiro, A Tannenbaum, H Lank. The guest speaker was Miss Mina Rogosin, of Israel.

• **NOTRE DAME DE GRACE** Community Concerts, at Loyola College Auditorium, presented Georges Laurent, bass baritone, who was born in Montreal, and attended Strathcona Academy. His parents, Mr. and Mrs. Louis Bernstein, are now residing in California. He sang with the Vienna State Opera, in Bayreuth, and made his debut at the Metropolitan Opera in November. He also sang at the Glyndebourne Opera and the Edinburgh Festival and will leave shortly for Milan, Italy, where he will sing at La Scala. Several years ago he travelled with the Belle Canto Trio, which included Miss Frances Yeend and Maria Tanza.

• **NATIONAL COUNCIL** of Jewish Women Junior Division sing dance, at the Ritz Carlton Hotel, on Sunday, May 4, with entertainment and refreshments, has as chairmen Misses Betty Lipman and Dora Altman.

• **MIZRACHI HI WOMEN** Chapter meetings were: Young Women's, at the home of Mrs B Lechner, 921 Carleton Avenue; Senior, at Mount Hermon Synagogue, with Mrs A Shishkevitch and Mrs I. Rice as hostesses. On Monday, April 14, Mr and Mrs I Lieff, 5615 Jeanne Mance Boulevard, will be hosts to Shlomo Avigdor Lieff Chapter, at a Passover celebration, arranged by Hadassah-Wizo Organization. Hadassah-Wizo Organization. Hadassah-Wizo Organization. Hadassah-Wizo Organization.

• **MIZRACHI** Dominion Sydney Mr. and Mrs. Hadassah-Wizo Organization. Hadassah-Wizo Organization. Hadassah-Wizo Organization. Hadassah-Wizo Organization.

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Toronto Births

Born, to Mr. and Mrs. Burrell M. Singer (nee Carolyn Berlin), 30 Pregelis Road, on March 22, at Women's College Hospital, a son, Jeffrey Martin; grandson of Louis M. Singer, of Burnside Drive; and of Mr. and Mrs. H. Berlin, of Ottawa.

Born, to Mr. and Mrs. Irving Solomon (nee Nova Davis), 27 Skyview Avenue, on March 20, at Toronto General Hospital, a daughter, Deborah Pauline; granddaughter of Mr. and Mrs. J. Davis, 167 Jarvis Street; and of Mr. and Mrs. M. Solomon, 378 Summit Drive.

Born, to Mr. and Mrs. Al Ozan (nee Nan Cohen), 309 Brunswick Avenue, on March 22, at St. Mary's Hospital, a daughter, Marsha Helene; sister of Suzanne; granddaughter of Mr. and Mrs. A. Cohen, of Vancouver, B. C.

Born, to Mr. and Mrs. Herbert Sanderowitz (nee Fay Freedman), 1085 Eglinton Avenue West, on March 20, at Toronto General Hospital, a son, Mark; grandson of Mrs. C. Sanderowitz, 7 Markdale Avenue; and of S. Freedman, 7 Oxford Street.

Born, to Mr. and Mrs. H. Freedman (nee Betty Goldman), 89 Barton Avenue, on March 24, at Toronto General Hospital, a daughter, Sharon; granddaughter of Mr. and Mrs. L. Freedman, 119 Brunswick Avenue.

Born, to Mr. and Mrs. H. Binstock (nee Doris Heibman), 80 Dupont Street, on March 21, at Grace Hospital, a daughter, Leah Suzanne; granddaughter of Louis Binstock, 80 Dupont Street; and of

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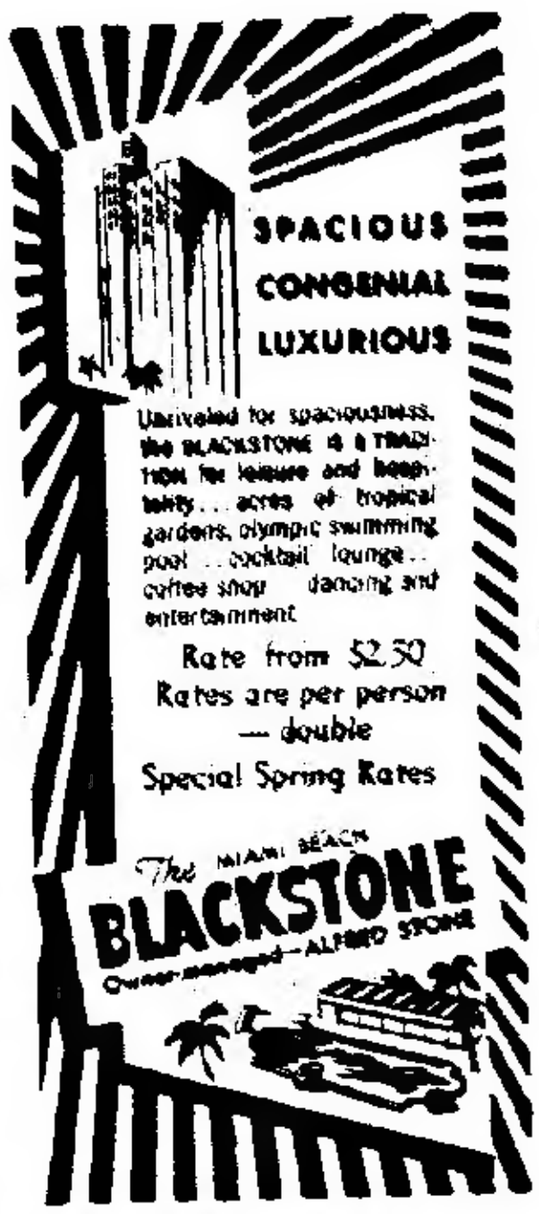
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Mr. and Mrs. S. Reibman, 155 Ontario Street.

Born, to Mr. and Mrs. Samuel Greenberg (nee Sylvia Hebscher), 264 Brunswick Avenue, on March 10, at Toronto General Hospital, a son, Michael; grandson of Mrs. Ethel Hebscher, 810 Spadina Avenue. Mr. and Mrs. Norman Hebscher, 107 Orange Avenue, uncle and aunt, are godparents, and Sam. Shapiro, Robina Avenue, uncle, held the baby during the ceremony.

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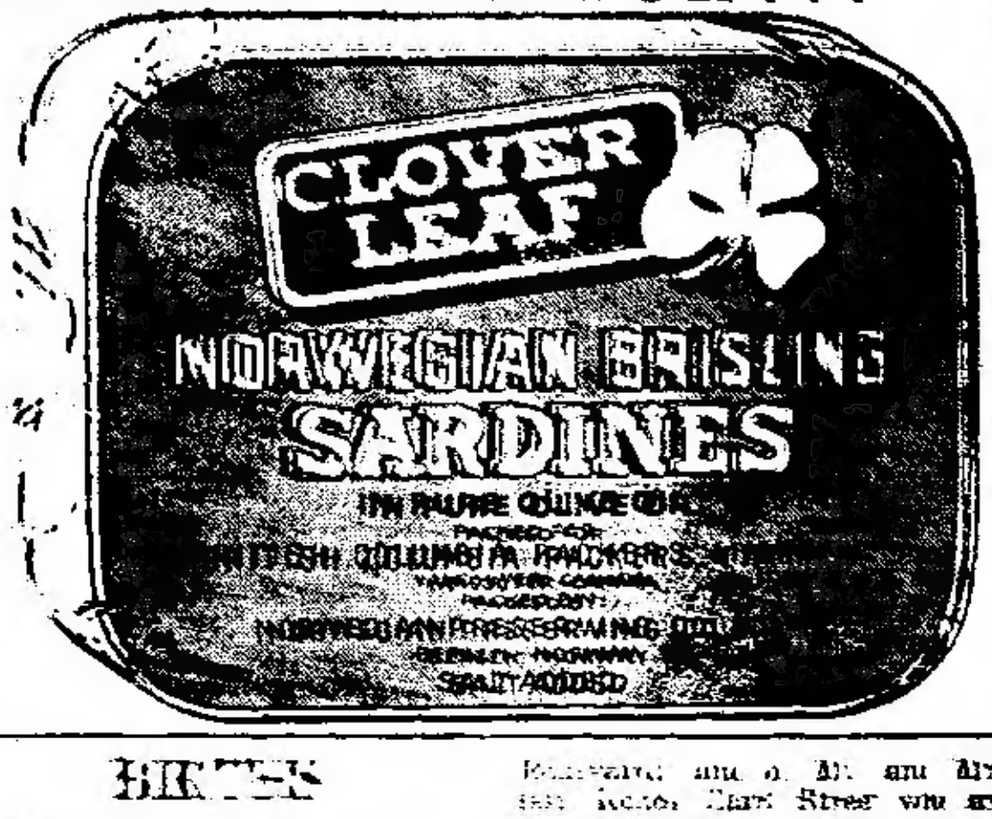

BIRTHS

(Cannot be Published on Sunday or Holiday)

Street. Mr. Silverman, grandfather, is also a brother of Mrs. Rosenbaum.

Born: to Mr. and Mrs. Victor Rood (nee Sonia Goldstein), 3004 Kent Avenue West, a son, Mr. and Mrs. Rood are parents of Jerome Goldstein, Lawrence Goldstein, Mr. and Mrs. Abe Goldstein, Kenneth Avenue, and of Mr. and Mrs. Sam Goldstein, Clark Street who are also parents of great-grandson of Mrs. Hunter, Stuart Avenue, of Mrs. L. Jones, Laurier Avenue East and of A. Rood, Esplanade Avenue. Mr. Hunter, great-grandfather, was in navy during the occupation.

Born: to Mr. and Mrs. [illegible] Mountain Street, a daughter, Sharon Lynn. Mr. Isaac is a Jewish General Hospital graduate. Grandparents are Mr. and Mrs. L. Cohen, Clark Street and Mr. and Mrs. N. May, Chambermen Avenue.

Born: to Mr. and Mrs. Joe Sandman (nee Shirley Fishman), Cote St. Luc Road, a daughter on January 31 at Jewish General Hospital. Sister of Alan and Penny, granddaughter of Mr. and Mrs. Saul Fishman, Kent Avenue, and of Mr. and Mrs. Sam Sandman, Jeanne Mance Street, great-granddaughter of Mrs. Eva Fishman, Hays Avenue, Mrs. J. Sandman, Jeanne Mance Street, and of W. Kaminsky, Dow Hall Avenue.

CLASS IN COOKERY

PASSOVER JELLY ROLL

six eggs
three-quarters cup sugar
six level teaspoons of matzoh flour
one tablespoon potato starch
jelly or jam
powdered sugar

Mix egg yolks with sugar. Beat egg whites until stiff; then fold yolk mixture into egg whites; add matzoh flour, and potato starch; beat well. Line cake tin with wax paper, and pour in the batter. Bake in 350 degree oven for thirty-five minutes. Spread towel on table, sprinkle with powdered sugar and place cake on top. Spread with jam or jelly; take ends of towel and roll up like jelly roll. When cool cut into slices.

Mrs. Morris Killem,
15 Churchill Avenue, Toronto.

PASSOVER CHREMSLACH

For the dough proceed as for pancakes. Bring about five cups of water to a boil with two good tablespoons of fat. Remove from fire; add three or four beaten eggs and matzoh meal to thicken. Remove small portions at a time, press down each piece on a flat surface until quite thin; put in filling; and close up edges. Bake on a greased pan in a moderate oven, until brown ed. Remove from oven, dip in honey, and serve. For the filling, grind together one pound pitted prunes, two whole apples, one whole orange, and one whole lemon. This filling is not too sweet.

Mrs. A. Bressler,
2805 Van Horne Avenue, Montreal.

PASSOVER KNAIDLACH

six eggs
salt and pepper to taste
twelve tablespoons matzoh meal

Separate whites and yolks; add salt and pepper to taste to egg yolks and mix well. Beat egg whites until stiff. Pour yolks into egg whites, add matzoh meal and mix well. Place in refrigerator for three-quarters of an hour. Form into balls. Boil pot of water seasoned slightly with salt and when water is boiling very fast, drop the balls into the water by tablespoonfuls. Cook for ten minutes.

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PASSOVER WINE CAKE

twelve eggs, separated
one cup wine
one cup sugar
one cup cake meal
one-half teaspoon salt
one teaspoon cinnamon
one cup ground walnuts

Beat egg yolks and sugar until light. Add wine (or half wine and half water), then cake meal which has been sifted with salt. Add cinnamon and nuts. Fold in egg whites, which have been beaten until stiff. Bake in a 325-degree oven for one hour. Remove pan, and invert on cake-rack, allowing cake to cool before removing it from pan.

Mrs. M. Ceganovitch,
6852 Dolbeau Avenue, Montreal.

PASSOVER CABBAGE SOUP

one medium-sized head cabbage
three cups water
one-quarter pound beef flank
one onion
juice of one lemon
three tablespoons sugar
three-quarters tablespoon salt
three tomatoes

Cut onion finely, and fry until lightly brown; grate the cabbage. Skin three tomatoes, put through strainer, and mix together. Add water, flank, juice of lemon, sugar, and salt. Cook for two and one-half hours.

Mrs. M. Fogel,
430 Winnett Avenue, Toronto.

PASSOVER COOKIES

three eggs
one cup sugar
one-half cup oil
one tablespoon grated orange rind
one tablespoon grated lemon rind
one-quarter cup cake meal
one and one-quarter cups matzoh meal
one-half cup ground walnuts

Beat eggs; add sugar and oil; then ground walnuts; and lemon-rind and orange-rind. Then beat in matzoh meal and cake meal. Drop on a greased cookie sheet, and bake in a 375-degree oven for ten or twelve minutes.

Mrs. H. Plotnick,
6035 Dolbeau Avenue, Montreal.

PASSOVER SPONGE CAKE

six eggs
one cup cake meal
one cup sugar
one teaspoon vanilla
juice of half a lemon
cinnamon to taste

Beat egg whites until very stiff, then add sugar, and continue beating; add egg yolks, then sifted meal, lemon juice, vanilla, and mix well. Pour half the batter into an eight-inch-square pan, lined with waxed paper, sprinkle on top with cinnamon; add remaining batter, and sprinkle again with cinnamon. Bake in 350 degree oven for twenty-five minutes.

Mrs. S. Hoffman,
197 Glenholme Avenue, Toronto.

★

Sabbath Candles will be kindled on
Friday, April 4, at 6.05 p.m.
Friday, April 11, at 6.12 p.m.

★

Iyar 1, 5712, falls on Saturday, April 26, 1952

★

Passover commences on Wednesday evening, April 9.

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Scald [illegible] milk, [illegible] granulated sugar, [illegible] salt and [illegible] shortening; stir in [illegible] cup lukewarm—not hot—water, [illegible] tbsp. granulated sugar; stir until sugar is dissolved. Sprinkle with [illegible] Fleischmann's Fast Rising Dry Yeast. Let stand 10 minutes; then stir well. Add cooled mixture to [illegible] well-beaten egg; stir [illegible] cup lukewarm water, [illegible] cup currants, [illegible] tsp. each cinnamon, nutmeg and salt, and enough [illegible] cups sifted all-purpose flour to make soft dough. Turn out on lightly floured board; knead until smooth and elastic. Place in greased bowl, turning to grease top. Cover; let rise in warm place, free from draught, [illegible] minutes. Punch down; let rise again [illegible] minutes. Divide; shape into buns; place in greased pan; let rise [illegible] minutes. Bake in hot oven (400°F.) [illegible] minutes. Ice with [illegible] sugar mixed with [illegible] water; make cross with [illegible]

Social Notes — Toronto

Mr. and Mrs. S. Mandelson and daughter, Marlene, of Montreal, Que., were in Detroit, Mich., for the Passover holidays, guests of Mr. and Mrs. Sam Rose, of Detroit.

Mr. and Mrs. Norman Levenson, 200 Roxborough Road, were present at the Passover holidays of Mr. and Mrs. Sam Rose, of Detroit, Mich.

Mr. and Mrs. A. Diamond, 3 Chaplin Crescent, have returned from Miami Beach, Florida, where they spent a few weeks.

Mr. and Mrs. B. Baldwin and daughter, Arlene Brenda, of Montreal, Que., are visiting her parents, Mr. and Mrs. H. Silver, 54 Clarendon Avenue West, for the Passover holidays. Mrs. Baldwin was formerly Miss Ruth Silver.

Mrs. S. Shackelson, 168 Rush Lake Road, is back, having spent a few weeks in Miami Beach, Florida.

Miss Shirley Wayne and her brother, Melvin Wayne, 30 Chiltern Hill Road, are leaving shortly to spend the Passover holidays with Mr. and Mrs. J. Feigenbaum and daughter, Sandra, of Detroit, Mich.

Mrs. L. Steinfeld, 55 Elm Ridge Drive, was in Miami Beach, Florida, for a few months.

Harry Burgess, Old Orchard Sanatorium, was in Montreal, Que., where he visited his brother-in-law and sister-in-law, Mr. and Mrs. Louis Kay, and in Quebec City, while on leave. On return to sanatorium Mr. Burgess is still confined with the Toronto Sanatorium Authorities.

Mrs. S. Goldstein and daughters, Sharon and Rochelle, 32 Roselawn Road, were in Miami Beach, Florida, for several weeks.

Mrs. S. Glimmer, Bracondale Avenue, was present at the bar-mitzvah of Maurice, son of Mr. and Mrs. Sam. Rose, of Detroit, Mich.

Miss Rose Goodman, 61 Rosemary Road, is back, having spent a few weeks in Miami Beach, Florida, and New York.

Mr. and Mrs. J. Poos, Shirley Avenue, Mr. and Mrs. S. Poos, Atlas Avenue, Mr. and Mrs. A. Mintz, Rosemary Road, and Sam. Poos, of Niagara-on-the-Lake, were in Detroit, Mich., for the marriage of Miss Pearl Bregman, daughter of Mr. and Mrs. A. Bregman, to Dr. Andrew Cole, son of Mr. and Mrs. A. Cole, all of Detroit.

Mr. and Mrs. L. Gallish, 628 Brunswick Avenue, were present at the marriage of Miss Pearl Bregman, daughter of Mr. and Mrs. A. Bregman, of Detroit, Mich., to Dr. Andrew Cole, son of Mr. and Mrs. A. Cole, of Detroit, Mich.

Morton Ruler, 978 Crawford Street, will spend the Passover holidays with his mother, Mrs. Ethel Ruler, of Montreal, Que.

Here for the marriage of Miss Annabelle Ellison, daughter of Mr. and Mrs. Louis Ellison, 495 Brunswick Avenue, to Irving Sherman, son of Mrs. Eva Sherman, Pinewood Avenue, and the late Max Sherman, were: Mr. and Mrs. Meyer Isser, Mrs. Annabelle Ellison, of Detroit, Mich.; Mr. and Mrs. Ben Kosse, Mr. and Mrs. Al Eisen, of Buffalo, N. Y.; Mr. and Mrs. J. Borman, Mr. and Mrs. Meyer Borman, Mr. and Mrs. Philip Rosenstein, Mr. and Mrs. Ben Rosenman, Mr. and Mrs. E. Borman, Mr. and Mrs. Max Tannower, Mr. and Mrs. L. Goldhaar, Mr. and Mrs. Max Borman, Mr. and Mrs. B. Feed, and Mr. and Mrs. S. Bass, of Hamilton.

Mr. and Mrs. Harvey Blackstein, Braemar Avenue, and Mr. and Mrs. Morris Borman, Westmount Avenue, gave a family party at the former's home in honour of the engagement of Miss Tony Blackstein, daughter of Mr. and Mrs. Joseph Blackstein, Brunswick Avenue, to William Wamberger, those present being: Mr. and Mrs. A. Chanster, Brunswick Avenue; Louis Blackstein, Clapton Avenue; and Bernard and Murvin Blackstein, Brunswick Avenue. The marriage will take place on June 8, at Borochov Centre.

Mrs. E. Hack, 72 Fairholme Avenue, Miss Claire Hack, 27 Fair-

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holme Avenue; and Mrs. H. Rasminsky, 87 Fairholme Avenue, were hostesses at a cup and saucer shower at the latter's home, for Miss Adele Lyons, daughter of Mr. and Mrs. Harry Labovitz, 754 St. Clair Avenue West, whose marriage to Morris Hock, son of Mr. and Mrs. Max Hock, of White Rock, B. C., takes place on June 8, at Shaarei Shomayim Synagogue. There were thirty-five guests. The honouree wore tan crepe, with rhinestone accessories. Various spring flowers and white lighted tapers centred the table.

Miss Beatrice Horwitz, daughter of Mr. and Mrs. Louis Horwitz, 99 Dundurn Crescent, whose marriage to Jack Berger, son of Mrs. Anne Berger, 118 Brunswick Avenue, formerly of Montreal, takes place June 1, at Machzikei Hani Israel, was entertained at a miscellaneous shower at Murray House, by her aunt, Mrs. H. Horwitz, Bathurst Street, and the groom-elect's mother, Mrs. B. Horwitz wore a navy-blue checked taffeta suit dress; Mrs. Berger, a navy-blue faille dress, appliqued with matching flowers; and Mrs. Louis Horwitz, the bride-elect's mother, a navy-blue crepe two-piece suit dress; each with corsage of red roses. The honouree had on a navy-blue crepe halter-top dress, having a slim skirt and matching bolero jacket, with corsage of red roses. The bride's table was decorated with spring flowers and lighted white tapers. Mrs. L. Kwitco and Mrs. A. Kantor, of Brantford, were among ninety-six guests.

Mrs. Harry Stein, Woodmount Street, and Mrs. A. Lascow, Rogers Road, were hostesses at a personal shower at the latter's home to honour Miss Adele Lyons, daughter of Mr. and Mrs. Harry Labovitz, 754 St. Clair Avenue West, whose marriage to Morris Hock, son of Mr. and Mrs. Max Hock, of White Rock, B. C., takes place on June 8, at Shaarei Shomayim Synagogue. There were forty-five guests. For the table there were seasonal flowers, and lighted white tapers.

In honour of the engagement of Miss Zelda Williams, daughter of Mrs. Anne Williams, 76 Kensington Avenue, to Albert Leibovitch, son of Mr. and Mrs. Max Leibovitch, 151 Dennison Avenue, a family party was given by her mother, and brother-in-law and sister, Mr. and Mrs. Sydney Muskowitz, 605 Palmerston Boulevard, at the latter's home. Miss Sandra Leibovitch, the groom-elect's sister; Mr. and Mrs. Sam Shulman, Lansdowne Avenue; Mrs. S. Freedman, 76 Kensington Avenue, the bride-elect's grandmother; and Miss Sheena Muskowitz, 605 Palmerston Boulevard, were there. There were white lighted tapers on the table.

Mr. and Mrs. Jack Sackler, 60 Harrison Street, gave a family party in celebration of the engagement of their daughter, Miss Gertrude (Goldie) Sackler, to Harold Crosner, son of Mrs. Annie Crosner, of Midland, and the late J. Crosner. Present were: Sheldon Sackler, Mrs. Annie Crosner, Mr. and Mrs. M. Davidson, Brimhill Avenue; Mr. and Mrs. H. Kastenberg, Markham Street; Mr. and Mrs. J. Kastenberg, Slade Avenue; Mr. and Mrs. Harry Tennen, Raglan Avenue; Mr. and Mrs. Sam Sackler, Spadina Road; Mrs. Harry Park, Bostrevor Road; Mr. and Mrs. L. Markman, Camberwell Road; Mr. and Mrs. M. Rosenberg, Palmerston Boulevard; and Mr. and Mrs. Alex Spielberg, Brunswick Avenue. Miss Gertrude Sackler was celebrating her twentieth birthday. She wore a bronze-coloured changeable taffeta off-the-shoulder cocktail dress, made with short sleeves, and full skirt, with corsage of yellow carnations and roses. Harold Crosner, the groom-elect, was presented with a watch by the bride-elect's parents. The marriage will take place on Sunday, June 29, at Kiever Synagogue.

Peter, son of Mr. and Mrs. Carl Bell, 19 Warwick Avenue, was called to the Reading of the Law at Beth Sholom Synagogue. He is the grandson of Mrs. Leaha Cohen, 573 Euclid Avenue. At a dinner on the following evening, at Murray House, Mrs. Bell received two hundred guests. She wore a grey antique taffeta cocktail dress, with off-the-shoulder neckline, and draped skirt, and corsage of mauve orchids. Those who lit the candles were: Mr. and Mrs. Harry Greenberg, 286 Vaughan Road; Mrs. M. Budman, 68 Havelock Street; Mr. and Mrs. Max Swartz, 216 Brunswick Avenue; Mr. and Mrs. S. Cohen, of Hespeler; Mr. and Mrs. S. Zitney, 21 Grenville Street; Mr. and Mrs. I. Waldman, 573 Euclid Avenue; Mr. and Mrs. Philip Bilmes, and Jacob Bilmes, of New York; Mr. and Mrs. Max Katz, of Cleveland, Ohio; Mrs. Jennie Roberts, of Chicago, Ill.; Mrs. L. Cardish, 92 Atlas Avenue; and Peter, the bar-mitzvah boy, who made a speech. Max Swartz, 216 Brunswick Avenue, was master of ceremonies. Mixed spring flowers and blue lighted candles were arranged on all the tables. Mr. and Mrs. Philip Bilmes and sons, Ernest and Jacob, of New York; Mr. and Mrs. A. Cohen, Mr. and Mrs. Max Katz, Mr. and Mrs. H. Sudbury, of Cleveland, Ohio; and Mrs. Jen-

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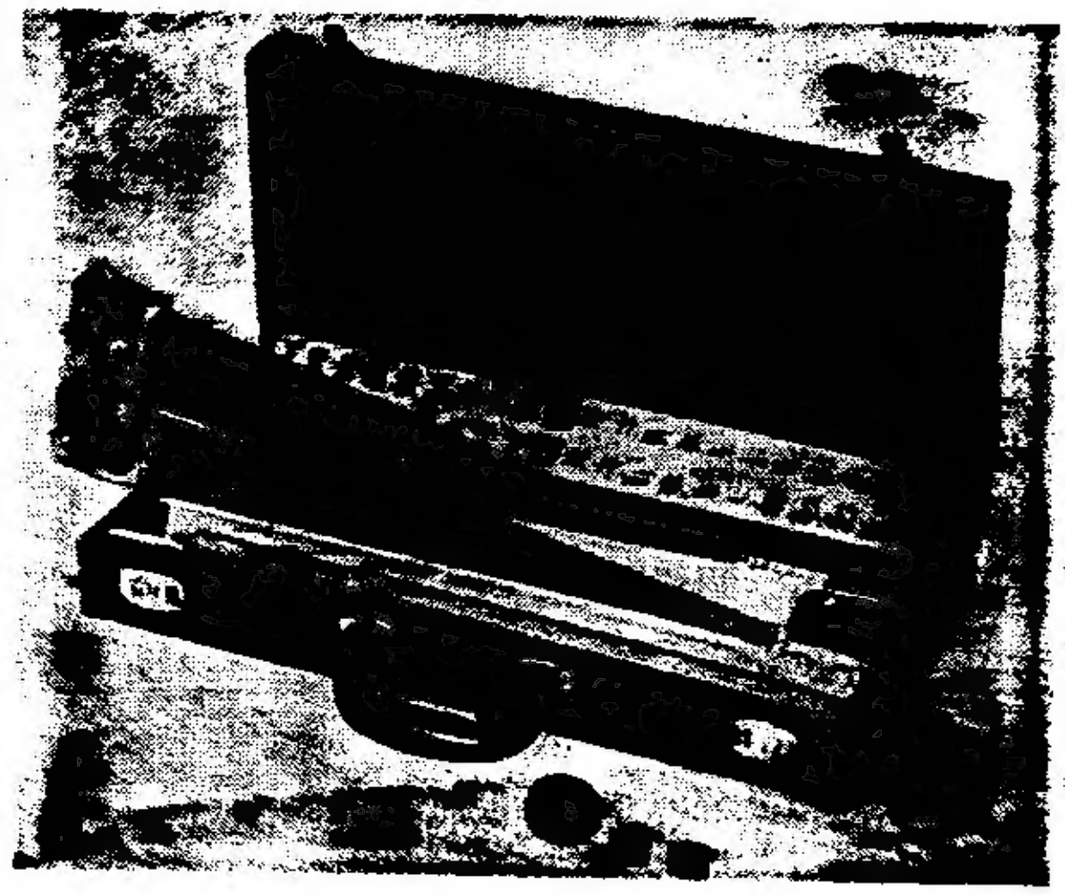

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Miss Sheila Stein, daughter of Mr. and Mrs. Nathan Stein, 554 Major Street, whose marriage to Marvin Kates, son of Mr. and Mrs. Morris Kates, 39 Southcliffe Court, takes place on November 9, at Shaarei Shomayim Synagogue, was entertained at luncheon at the Bessborough, and handed the silver gravy boat. The hostesses were Mrs. ... Dale Stein, ... Mrs. Jeffrey Stein, ... Mrs. Israel Feldman, ... Mrs. ... Mrs. ... Mrs.

TORONTO MEETINGS

• **UNITED JEWISH APPEAL** opened at a family night at the Imperial Theatre. Monty Hall was master of ceremonies. Lorne Green, Johnny Wayne, Frank Shuster took part. Meyer W. Usener, campaign chairman, spoke. Mrs. Lawrence Henry, Stephen Berger, co-chairmen of the family night program; and Hartley Schipper took part. Division chairmen are: David Hildebrand, Joseph Kerbel, Max Foster, Murray Fidler, Irving Perkins, M. Geltner, H. Rosenberg, Victor Gildon, George Faber, Harry Popper, Louis H. Taube, Oscar Shainhouse, Louis Saylor, Hess Abramson, Abe Levine, Samuel Nable, Arthur Hafner, Alfred H. Freeman, Saul Sigler, Louis Weisfeld, Louis James, Murray Levine, Sam. Lipson, Norman Simpson, Bert Winberg, James Belesh, Archie Mathew, Boris Silverstein, Samuel Pelbit, Albert White, Samuel H. Baker, Murray Greenspan, Harold Hertzman, Louis Davidson, Joseph Greenbaum, Arthur J. Hershoran, Alfred S. Silverman, Samuel Elite, Samuel Gold, Arthur Weisman, Wilfred Gordon, Jack D. Pearlstein, Albert Miller, Gordon Mendley, Joseph Mumpel, Al. G. Brown, Sidney Seligman, Manny Brown, Albert Shiffrin, Dr. Albert Rose, N. Urbach, Peretz Karney, Louis Soupcoff, Louis Frankel, Louis Muchnick, Isadore Schwartz, Tom Brown, Israel Shupanitz, Ben Winbaum, Benjamin Daniels, Nathan Davis, Irving Frisch, Julius P. Katz, Abe Silver, Dr. Abraham A. Track, Dr. John Arkerman, Dr. Fred Stulberg, Howard Garfield, Marvin Langer, Louis Lunsky, Louis E. Ball, Abe Bergson, Dr. Louis J. Harris, Dr. Ira Pollock, Dr. Nathan Rosen, B. Gottlieb, Harry Kuroinek, Reuben Dennis, Harry Gurofsky, Ben Benton, Irving Shrigil, Archie Rosen, William Engel, Sidney Hurwich, Jack Kamin, Harvey Waldman, Irving Albert, Louis Goodman, Jack Kirzner, Avie Bennett, Harry Elsen, Jr., Albert Mandelbaum, Harry Pullan, Ben Wortsman, Samuel Breslin, Ben Hibsch, Max Olanow, George Shnier, D. Friedman, A. Ross Oelbaum, Morris Orenstein, Phil. Tarnow, William Zimmerman, J. Barney Goldhar, Fred Harris, Marshall Jules.

• **HADASSAH** Western Chapter annual Pesach tea on Monday, April 14, from 3 to 6 p.m., at the home of Mrs. M. Joel, 304 Rushton Road, is convened by: Mesdames C. Gerstlein, R. Sandler, J. Bogoman; everyone invited.

• **POLISH FARBAND** will commemorate the ninth anniversary of the Warsaw ghetto uprising at a mass meeting on Sunday, April 20, at 8 p.m., in Ostrowtzer Synagogue. Dr. Simon Federbush, former chief Rabbi of Finland, will be guest speaker. Louis J. Zuker, chairman of the executive, will preside. Dr. David Ochs, Rabbi and Rabbi A. A. Price, will speak. Cantor N. Adler, of Shaarei Shomayim Synagogue, will recite prayers and in memoriam. Cantor S. Stolnitz will represent the Latvish-Latvishe Farband, and H. Goldfein, the Sharith-Hapleita.

• **PIONEER WOMEN'S** Organization International Women's Day, at 110 St. George Street, had Miss Anne Sokoloff presiding. Mrs. M. Waller installed these new members in clubs: Meadowvale, I. Collins, 152 Strathearn Road; I. Lubin, 832 Manning Avenue; S. Goldfarb, 930 Dundas Street West; Club Ayuda; M. Fogel, 1449a Yonge Street; D. Spelger, 371 Manning Avenue; H. Zimmerman, 8 Bellevue Avenue; F. [illegible], Harvie Avenue; B. Steer, 941 Bloor Avenue, Club Ben Gurion; E. Herman, 320 Robert Street; G. Kruger, 2785 Dundas Street West; Club Chaderia; A. [illegible], Harbord Street; H. Perlmutter, Markdale Avenue; S. Pressler, 224 Grace Street, Club Ora; S. Gold, 334 Crawford Street; F. Kates, 45 Palmerston Boulevard; S. Mandel, 1078 Bloor Street West; A. Pekilis, 290 Roxton Road; P. Zankoff, 337 Crawford Street; S. Shumberg, 201 Grace Street; Club Galilee; T. Bilitz, 405 Palmerston Boulevard; V. Borodey, 162 Bloor Street West; R. Steiner, 287 Palmerston Avenue, Club Hatikvah; R. Blackstein, 162 Rosemount Road; L. Fogel, 26 Alberta Road; S. Fogel, 43 Kelsay Avenue; S. Snider, 17 Dunbloon Crescent; S. Wasser, 1042 Bathurst Street; Club Havah; A. Nadler, 88 Fermanagh Road; Club Gesher Hayeron; M. Cowan, 162 Vaughan Road; D. Brown, 529 Lawton Road; Club Kerem Eretz; S. [illegible], Havelock Street; E. [illegible], 502 Bathurst Street; E. Kaplan, New York; J. Koperman, 681 Wilmot Avenue; E. [illegible], 24 Havelock Street; S. Perry, 501 Wilmot Avenue; E. [illegible], Borden Street; Club Kadima; E. Greenberg, 892a [illegible] Street; Sunday Supper [illegible], Bloor Avenue; E. [illegible], 51 Yonge Street; L. Wagner, 7 [illegible] Boulevard; S. Ellis, 69 [illegible] Road; S. Gurman, 61 Fermanagh Avenue; E. Wasserman, 87 [illegible] Avenue; E. Glass, 61 [illegible] Drive; K. Weinstein, 27 [illegible] Boulevard; R. Resnick, 620 Glengrove Avenue, Club Mevaseret; I. Block, 111 Rogers Road; M. Rose, 250 Lauder Avenue. The tea on May 4, at the home of Mrs. J. Kweit, 630 Lonsdale Road, is being convened by Mesdames C. Greenspoon, S. Sack, E. Kaye; Mrs. S. Fox and Mrs. E. Kaye are convenors for the meeting on May 25.

• **BAR MITZVAH** [illegible] Sidney J. Feldberg, Pelee and of Professor and Mrs. F. Hecht, [illegible], was called to the Reading of the Law Passover morning, Tuesday, April 22, at Shaar Shalom Synagogue. Following the [illegible] of Wednesday, April 23, at 6:30 p.m., Cary Addison, son of Mr. and Mrs. Harry Schipper, grandson of Mr. and Mrs. Samuel Swerdfager, and of Mr. and Mrs. Louis Wagman, was named at the [illegible]. Candles were [illegible] by Misses Sylvia Sigal and Barbara Pearl. Mrs. Harry Schipper and Mrs. Louis Wagman were in charge of the [illegible]. [illegible] Solomon, Samuel Sigal, [illegible] Schipper, Louis Wagman, [illegible] Talmud Torah, [illegible] were [illegible]. Cantor Zavel Kwartin, [illegible] Youth [illegible] presented "Moses Receives the Tablets of Ten Commandments" with Leila Shachter [illegible] Simcha Kwartin [illegible] Price.

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[illegible] eyes of these little boys and girls [illegible] to see.

[illegible] are a little older [illegible] to see.

But one wish they will have [illegible] have to learn how to smile [illegible] — [illegible] that will make the world [illegible].

[illegible] are filled [illegible] to get the [illegible].

[illegible] hands have [illegible] something to [illegible] the [illegible] needs give a chance.

"What next?"

[illegible] have to [illegible] the [illegible] will [illegible].

"What next?"

[illegible] have [illegible] the [illegible] learn the true values of life [illegible].

[illegible] have ever been a child [illegible].

May not all in the United [illegible] share in one more other [illegible] we can furnish the means [illegible] children not

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gold, Manuel Erickson, Sheila Klass, David Spivak, Sam Groher, Arnold Cohen as the cast. The play was adapted from an Eternal Light radio script directed by Harry Pollock, assisted by Renee Rosenberg. Aubrey Golden estimated music and acting. Religious School saw grade seven present a play written by Miss Marilyn Silver, assisted by Miss Evelyn Altman and Eli Cass, around the idea of Canadian Jewish children helping Yemenite Jewish children now living in Israel, entitled, "Yigal And His Neighbors." In it were: Peter Reichel, hero, Allan Weinstein, David Sandler, Carolyn Papo, Gary Snider, Howie Franklin, Michele Landsberg, Linda Shain, Linda Cowan, Stephen Solway, Barbara Schwab, Carolyn Manace, Marvin Gans, Judy Stark, Eleanor Hurwitz, Sondra Stone, Bernice Rivkin, Judy Sanders, Lois Feldstein, Helen Margolius, Eleanor Hymson, Nancy Auerbach, Harvey Bernstein, Michael Gould, Billy Drainan, Richard Cole, Larry Smith, Paul Sadowski, Richard Gladstone, Robert Gardner, Kenneth Colman, Harvey Abrams. The play was directed by Stanley Freeman, who taught the songs. Miss Evelyn Altman taught the dances; Miss Ethel Rakeus designed the back drops; Mrs. I. Pomerantz accompanied at the piano. Judith Rachel Halpern, daughter of Mr. and Mrs. Carl J. Halpern, 8 Quebec Avenue, was the first bas-mitzvah at the Temple.

• MIZRACHI Senior Women: seventy-five parcels for Passover were sent to Shtuck Villa in Israel, the orphanage sponsored by Senior Women's Mizrachi, to Rabbi S. Herzog and Rabbi I. Goldman, in Israel. The next meeting is April 22, at 461 Spadina Avenue. Mrs. G. Stern is president.

• B'NAI BRITH Women, Ontario Chapter Number 737, on Thursday, April 24, at the King Edward Hotel, officers will be installed by Mrs. Harry Fackler, membership chairman for Canada of Women's District Grand Lodge Number One. Guest speaker will be Dr. Alexander Lipson, chairman of membership committee of the Eastern Canadian Council. New officers are: Miss Rosalinde Lichen, president; Misses Barbara Simmons, Sharon Sosker, Mrs. Jack Silver, Misses Sara Mercus, Sylvia Farber, Reba Freedman, Beatrice Parker, Phyllis Berens, Betty Freeman, Gertrude Lipp, Abie Deering, Mrs. Harry Pearlman.

• BETH SHOLEM Sisterhood annual tea on Sunday, April 5, at the home of Mrs. P. Wiseman, 15 Lodge Ave. Devar Torah by Rabbi [illegible] assisted by Mrs. S. Band. Mrs. H. Sable, president, will receive with the hostess.

• UNITED ZIONIST Zionists welcome as their guests Chaim Landau, senior youngest member of the Israel Parliament, and former Commander of the Irgun, and Dennis Harman, writer and organizer member of the World Zionist Actions Committee. Mr. Landau is on a speaking tour, urging a revision the matter of negotiating with Germany for evacuation for the Jews of Europe. His and property during Nazi rule, to which he is opposed. He addressed the Canadian Jewish Congress, and the executive Women's Circle, at the home of Mrs. Harry Abelle, 101 Lexington Avenue. He and Dr. Harman were given members

• ADATH ISRAEL Synagogue, Rabbi Erwin Schild: The following were present at a meeting of Adath Israel Council, at the home of Mr. and Mrs. H. Signer, 9 Graham Gardens: Mesdames M. Elkind, H. Faibish, S. Oberland, I. Pesin, H. Signer, H. Silverman, S. Silverman; Rabbi Schild, B. Cohen, M. Elkind, M. Ingles, A. Shachter, M. Sheffield, H. Silverman, S. Silverman. Mrs. I. Hertzman presided. Michael Nartman, son of Mr. and Mrs. M. Jacobs, 415 Markham Street, will be called to the Reading of the Law on April 5. Rabbi Schild will preach on "Courage To Serve God." Passover services at 6:40 p.m. on April 9; 9 a.m., April 10. The Sisterhood social night was convened by Mrs. H. Silverman and Mrs. S. Baldin. A Passover social, on April 14, arranged by the executive committee of the Ladies' Auxiliary, headed by Mrs. I. Hertzman and Mrs. H. Signer, is convened by Mrs. H. Faibish. The Brotherhood night, preceding Passover, will see a model seder, conducted by Rabbi Schild, with J. Moses and S. Dekter, in charge. The fiftieth jubilee celebration of the congregation is on December 14, and a banquet will take place at Yeshivah Torath Chaim Hall.

APPROACHING MARRIAGES

Mr. and Mrs. Henry Fineberg, 21 Rusholme Drive, announce the approaching marriage of their daughter, Sybil, to Samuel Lusthouse, son of Mr. and Mrs. Litman Lusthouse, 88 Hillcrest Drive, to take place on Sunday, April 5, at six o'clock, at Shaarei Shomayim Synagogue, with Rabbi Judah Washer officiating.

ENGAGEMENTS

Mr. and Mrs. Jack Sackler, 59 Harrison Street, announce the engagement of their daughter, Gertrude (Goldie), to Harold Crosner, son of Mrs. Annie Crosner, of Midland, and the late J. Crosner. The marriage will take place on Sunday, June 28, at Klever Synagogue.

The engagement of Miss Yetta Schneider, only daughter of Israel Schneider, of Dorchester, Mass., and the late Mrs. Goldie Schneider, to Albert Speisman, son of Mr. and Mrs. Morris Speisman, 130 Westmoreland Avenue, is announced. The marriage will take place in Boston, on Sunday, May 25.

Mr. and Mrs. Harry Shime, 789 Lakeshore Road, New Toronto, announce the engagement of their daughter, Greta, to Karl Cigerman, son of Mr. and Mrs. Isaac Cigerman, 171 Dewbourne Avenue. The marriage to take place on June 7 at Beth Radom Synagogue.

DEATHS

Ingrid Lenore Cohen, 972 Bathurst Street, died on March 17, at the age of ninety, after a long illness. She is survived by a son, Samuel, 107 Shaw Street; eight daughters, Mrs. Mary Levine, of Chicago, Ill.; Mrs. Ida Horowitz, of Oshawa; Mrs. Harry Adams (Sadie), 3 Wheatland Road; Mrs. Sam Rosalie (Annie), 18 Austin Terrace; Mrs. Esther Cohen, 972 Bathurst Street; Mrs. Phillip Sunderland (Kate), 978 Bathurst Street; Mrs. Lottie Frankel, 971 Bathurst Street; Mrs. Frank Gould (Hilda), 488 Atlas Avenue, twenty-four grandchildren and twenty-nine great-grandchildren. Mr. Cohen was one of the first members of Beth Hamidrash Hagadol Synagogue, McCaul Street. There was a private service for the family first, then services were held from the Synagogue. Rabbi Reuben Alonim officiated, assisted by Cantor David Gringarten. Interment was in Dawes Road Cemetery. Shiva at 972 Bathurst Street.

Mrs. Anne Weinert, 124 Spadina Road, died on March 20, at the age of seventy-six. She is survived by her sons, Irving, 124 Spadina Road; and Dr. Bernard Weinert, of Tel Aviv, Israel; and two grandchildren. She was a member of Hebrew Western Nanaturium; Brunswick Talmud Torah; Toronto Chapter of Hadassah. Rabbi I. Hurwitz officiated at funeral services held from the United Hebrew Burial Parlours. Interment was in the Yarmeh Zion Cemetery. Shiva at 124 Spadina Road.

Mrs. Rebecca Cantor, 19 Wembley Avenue, died on March 23, at the age of fifty-eight. She is survived by her husband, Joseph Cantor; children, Mrs. A. Raxlen (Kay), 68 Wembley Road; Mrs. A. Pottens (Helen); Meyer, Harry, and Louis Chetney, all of Peterborough; and ten grandchildren. Rabbi M. Kirshenblatt officiated at funeral services held from the United Hebrew Burial Parlours. Interment was in Dawes Road Cemetery. Shiva at 119 Alberta Avenue.

IN MEMORIAM

In loving memory of the late Chaim Frankfort, who passed away on April 8th, 1942. Sadly missed and ever remembered by his children.

In ever loving memory of my darling brother, Bert Faibish, who passed away April 14, 1946.

His life was earnest, his actions kind,
A generous hand and an active mind.
Anxious to please, loath to offend,
A loving brother and faithful friend.

Ever-remembered by his loving sister, Lily Faibish.

Cards Of Thanks

FISHMAN: The family of late Jacob Fishman wish to thank all their relatives, friends, and neighbors for the kindness and expressions of sympathy shown them during their recent bereavement.

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